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THE MISSIONARY SURVEY

HOME MISSIONS

FOREIGN MISSIONS

JANUARY, 1921.

Rev. and Mrs. P. F. Price, missionaries to China, and their four sons. All four sons are volunteers for work in China. Two will return as missionaries and two as medical missionaries.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

PUBLICATION AND SABBATH SCHOOL WORK

THE PRESBYTERIAN CHURCH IN THE U.S.

AT HOME AND ABROAD

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RICHMOND, VIRGINIA

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THE MISSIONARY SURVEY

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My New Year's Resolutions

To subscribe to the Survey.

To help secure subscribers to the Survey, so that the goal of 12,500 new subscriptions to the magazine in 1920-21 may be realized.

SURVEY WEEK IS COMING. Now is the time to begin preparations. Secretary of Literature, what are you planning to do? We must place the magazine in every home in the Southern Presbyterian Church.

Circles, circulate for circulation!

What About Trying This in Your Sunday School?

The following paragraphs from a letter indicate how one Sunday school purposes to bring up its pupils in missionary instruction. The boys and girls in it will grow up familiar with the work our Southern Presbyterian Church is attempting in its mission fields:

"Our Sunday school is entering with the Publication Committee, along with other literature for the school, an order for seventy-five copies of the Missionary Survey.

This order will give us one copy of the Survey to every two members of our church, therefore entitling the West Avenue Presbyterian Church of Gastonia, N. C., to the Roll of Honor, I believe.

Our school will have five minutes missionary instruction in each class session throughout the school every Sunday, beginning with the first Sunday in January, and using the Survey as our medium. Rewards will be offered for proficiency in missionary knowledge among the pupils."

Yours very truly,

(Rev.) Roswell C. Long,

There are two churches that have attained to the Roll of Honor since last month: West Avenue Presbyterian Church, Gastonia, N. C., and Homer, Georgia.

Is Your Church There Yet?

It requires one copy of the Survey to every five communicants to attain to the Honor Roll. Subscribe to the Survey *now!* Help place your church on the Roll of Honor.

PAGE OF PRAYER

A NEW YEAR'S CAROL

Ah, dearest Jesus, Holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.
My heart for very joy doth leap,
My lips no more can silence keep,
I, too, must sing, with joyful tongue,
That sweetest ancient cradle song,
"Glory to God in highest heaven,
Who unto man His Son hath given."
While angels sing, with pious mirth,
A glad New Year to all the earth.

—*Martin Luther.*

Thanksgiving

We Thank Thee:

For the safe return of Rev. and Mrs. S. H. Chester to their home and for the insight into thy work given to them by their trip abroad. (Pages 4-8.)

For the summary and clear insight as to the necessity of an adequate Building Fund. (Pages 8, 47-49.)

For the inspiration which Mrs. Nisbet's "Day In and Day Out in Korea" gives to our study classes. (Page 11.)

For the spirit of grace lived and practiced by the "real Dorcas" in China. (Pages 13-14.)

For the workers and the opportunity in Japan. (Pages 25-28.)

For the success of the lace-making experiment in Korea. (Pages 30-31.)

For the flourishing condition of our work among the Mexicans in Texas. (Pages 57-58.)

For the achievements at Shiloh Church. (Pages 61-62.)

Intercessions.

We Pray Thee:

To bless the work of the Progressive Program Committee in its entire program, but especially in its attempt to place the Church papers and the Survey in every home. (Pages 9-11.)

To strengthen thy workers as they labor for thee while cholera rages in the surrounding country. (Pages 15-16.)

To place the answer to the call for an American nurse into some open heart. (Page 17.)

That the sowing in Africa may result in an abundant harvest for thee. (Pages 20-21.)

For Brazil, the work and the workers. (Pages 22-23.)

That more Marys and Ruths may study and graduate at the Mission Bible schools in Korea. (Pages 29-30.)

For our right attitude toward the "Within the Door" neighbors. (Pages 53-57.)

That more people may learn to care for and to help "the other half." (Pages 60-61.)

That Mrs. Winsborough and Miss Carrie Lee Campbell may continue in thy keeping and be brought safely home to their friends and work.

The Joint Committee of the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions have designated February 18, 1921, as Women's Day of Prayer for Missions. Programs will soon be obtainable from headquarters and from the Woman's Auxiliary, 257-59 Field Building, St. Louis, Mo.

EDITORIAL

THE REPORT OF DR. S. H. CHESTER TO THE FEDERAL COUNCIL OF CHURCHES ON HIS WORK AS "FRIENDLY VISITOR" TO THE CHURCHES OF CENTRAL EUROPE.

IN CARRYING out my commission as "Friendly Visitor" to the Protestant churches in Europe, my itinerary included the cities of Paris, Lausanne, Geneva, Berlin, Prague, Vienna and Brussels. I also visited incidentally the cities of Coblenz, Cologne, Wiesbaden and Mayen in Germany.

At Lausanne and Geneva I was occupied with the conferences held in those cities with representatives of the various Protestant bodies of Central Europe, and also of the churches of Great Britain and America. One impression received during these conferences was that there is an ardent desire on the part of all these bodies on the continent of Europe for more sympathetic relations than have existed heretofore, and also, in some instances for organic union between bodies that have heretofore been separated. Another impression was that in any missionary work undertaken by our American churches in European countries it is desirable that such work should be done in the closest possible co-operation with the organized Protestant churches on the ground, and as far as possible under their direction, and by way of grants in aid rather than as extension work of our American churches on denominational lines.

We found a most interesting religious situation in the new republic of Czecho-Slovakia. At Prague we met the representatives of the Eastern section of the Presbyterian Alliance, Dr. J. R. Fleming, Dr. McDonald Webster, and Dr. Curtis, of Edinburgh University, who had been appointed as a commission by the British Presbyterian churches to visit the Protestant churches of Central and South Eastern Europe. We met in conference with them about twenty representatives of the Reformed Church of Czecho-Slovakia, pastors and elders of the churches in Prague and of churches in towns and villages within a radius of twenty-five miles of that city. This Church now has about one hundred and seventy-five thousand communing members, embracing the membership of the former Lutheran body which has been merged into a happy and harmonious union with the Reformed body. There was but one voice in response to our inquiries as to the happy result of this union, and as to the entire absence of friction between representatives of the two bodies in carrying on their united work. There was also a united testimony as to the wide open door for aggressive Protestant work under the auspices of the united church.

Their special need of help at the present time is in the line of church buildings. The opinion was expressed that if this need could be supplied it would be easy to gather large congregations almost anywhere in old Bohemia to listen to the preaching of the pure gospel.

I also received an impression that the Reformed Church in Czecho-Slovakia had suffered some loss in the development of a spirit of independence, and of its Christian liberality by the State aid which it had long been accustomed to receive. This is something which should probably be kept in mind in the formation of any plans by the American churches for extending the aid which should by all means be extended to them under proper safeguards and conditions.

The republic has disestablished the Romish Church, and there is a widespread movement in that church for the

establishment of a National Church independent of the papacy. The statement was made on what seemed to be credible authority that already three hundred and fifty thousand former Roman Catholics have joined this movement; that seventy-five priests have joined it, and that thirty-five organized congregations have been formed. A minister of the American Episcopal Church who had spent several weeks traveling through the country investigating the movement, expressed the opinion that not less than three million members of the Romish Church would join the movement within a few months, and that large numbers of the priesthood would join it immediately if they could do so without cutting themselves off from their present means of support.

This movement would seem to open a wide door for the high church party of the Church of England, inasmuch as the position of the new church, both in respect of doctrine and of ritual, is much the same as theirs, retains the Romish ritual but repudiates transubstantiation and the celibacy of the clergy, and claims that only a symbolic significance is attached to the elevation of the host and other features of the ritual, which Roman Catholics regard as the medium of Sacramental Grace.

There is said also to be very great demand in this new church for the New Testament in the vernacular. There is no demand for the Old Testament, for the singular reason that it speaks in much more complimentary terms of the Jews and their history than is pleasing to the people of Czecho-Slovakia, with whom, as with the people of all the countries of Central Europe, the Jews have become objects of intense dislike.

Another way in which effective aid can be given to the Protestant churches of Central Europe is in the education of their ministry. It would be a very great advantage to those churches in many ways to have a certain proportion of their ministry educated in this country or in Scotland, and thus brought in touch with the type of Christianity found only in these countries which have always been predominantly Protestant. The establishment of scholarships for this purpose of one thousand dollars each, to be administered by men like Dr. D'Aubigne, of Paris, or Dr. Anet, of Brussels, or Dr. J. D. Fleming, of Edinburg, secretary of the Eastern Section of the Presbyterian Alliance, would be a good investment of some of the Lord's money.

THE SITUATION IN BELGIUM.

The experiences of the war have brought the Protestant forces of Belgium into much closer relationship than existed before the war. There has been a federation of the two principal Protestant bodies and the establishment of co-operative arrangements for carrying on their work both at home and abroad. These churches are both interested in the work in the Congo, and this foreign work is having, as is always the case, a helpful reaction on their church life at home.

The M. E. Church, South, has purchased valuable property in Brussels and is planning extensive educational and community center work in connection with its evangelistic work. So far this work has been conducted in co-operation with the Belgian Protestants, and it is much to be desired that this policy should not be departed from. The transplanting of our American denominationalism in any of these countries of Central Europe in which Protestantism is so weak is regarded by all the churches on the ground as inadvisable. At our Lausanne Conference, Rev. Gyaem Piccolo, of the Waldensian Church, made a most eloquent plea that the aid rendered to Protestanism in Italy by the churches of the West might not take such a form as would result in the establishment of Protestant bodies that might become rivals instead of sympathetic allies of the Waldensian Church itself.

I am glad to report that the civil authorities in Belgium have taken up a much more sympathetic attitude towards

Protestant missions in the Congo than they held a few years ago. In an interview with the Colonial Minister who had just returned from a visit to the Congo, during which he had made a special visit to the headquarters of our Southern Presbyterian Mission at Luebo on the invitation of our missionaries there, he expressed to me the high appreciation of the work of our mission, and his conviction that it was rendering valuable help to the State in its efforts to civilize and elevate the native people.

SOCIAL AND ECONOMIC CONDITIONS.

So far as I was able to learn both France and Belgium, especially the latter, are making rapid progress towards economic recovery, and the re-establishment of their industries on a normal basis. There is no such food shortage in either of these countries as would require extensive relief work from foreign countries. Switzerland managed to maintain its neutrality throughout the war and preserve its soil intact from invasion. To the casual traveler it has every appearance of freedom from distressing conditions of any kind. The people of Czecho-Slovakia, except in the northern part of the republic which is mountainous and infertile, are comparatively well supplied with food.

Unfortunately this cannot be said of either Germany or Austria. The peasant farmers of Germany, who cultivate their lands intensively and most intelligently, have enough vegetable food to supply their need. They are short of meat and of milk, on account of the excessive demand for animal food to feed the army during the war, and the requisition of so large a proportion of their milk cows to make good their robbery of the French and Belgians. But Germany was a manufacturing country, and as one travels through the land there is a continuous forest of factory smoke stacks, the large majority of them emitting no smoke. The Germans cannot buy raw material in foreign countries with their depreciated money, and after they have paid what is demanded by the French under the Treaty of Versailles they have a very inadequate supply of coal. The closing of their factories of course means unemployment for hundreds of thousands of the German people. The only income these people will have during the coming winter is the small government dole which is being given to all unemployed persons under the present Social Democratic Administration. These unemployed people are therefore doomed to hunger and starvation except as they are fed by foreign relief. As for the children in the large cities under five years of age, multitudes of them have never tasted milk nor any other food of the kind necessary for child development. Other multitudes now have no food at all except what is furnished by foreign relief. In Germany during the past summer the English and American Society of Friends to whom Mr. Hoover turned over a large part of relief work in that country, furnished one meal a day to about six hundred thousand under-fed children and nursing and expectant mothers. Even in the smaller towns of Germany one sees on the streets many little children dwarfed and deformed by undernourishment. In the larger cities the situation is much worse on account of the larger factory population.

The case of Austria is more desperate still. The empire of Austria-Hungary was built up by the conquest at successive periods of outlying provinces of various national and racial traditions. It was only held together by the military power of the Hapsburg monarchy. When this monarchy fell the empire fell to pieces and the separated parts were formed into the independent republics of Poland, Hungary, Jugo-Slavia and Czecho-Slovakia. What was left of Austria was the part of the old empire which was the most infertile and the most devoid of natural resources of every kind. The new republics are jealous of one another and hostile to Austria because of oppression perpetrated by her in former times

They are therefore very unwiling to provide Austria with the coal and food and raw material for her factories on which she depended before the war. Vienna was the capital of an empire of 56,000,000 people and was the artistic, educational and commercial, as well as political center of the whole empire. With the whole empire to draw from there was no difficulty in maintaining the city's population of 2,000,000. With only little Austria now left to draw from these two million people are in desperate straits. The Austrian kronen, whose par value would be twenty cents, is worth about one-third of one cent in the exchange market. With this worthless money they can have no foreign trade. Even the peasants engaged in farming are unwilling to bring their farm produce to the city to exchange for it. In Austria, as in all other countries involved in the war there is a small class of people who made fortunes out of the war. With the exception of this small class, and of the foreign tourists, and of commercial adventurers who have flocked to the city for the purpose of buying the furniture and pictures and jewelry of the once well-to-do people of Vienna which they are now obliged to sell, practically the entire population of the city is suffering from hunger, and multitudes of them are actually starving.

The greatest sufferers are the children. According to the report of the State Health Department ninety per cent. of the children under twelve years of age are afflicted with rickets, a starvation disease, and fifty per cent. of them have tubercular infection.

The Austrain Government is doing what it can to meet this situation. It has been purchasing some food in foreign markets at exorbitant prices and selling it to the people at a reduced price. The amount which any family is permitted to purchase of these government supplies is less than one-half of what is necessary for proper nourishment. The ability of the Government to continue these foreign purchases with its depreciated money grows less and less. The total result is that the only thing standing between a majority of Vienna's two million of people and starvation is foreign relief. Let it be hoped that Mr. Hoover's appeal for $23,000,000 to help feed the starving people of Austria and of other countries in Central Europe will meet with a prompt and generous response.

Foreign relief, of course, cannot permanently solve such a problem as this. The only permanent solution must be to break down the economic barriers between Austria and the new republics which were once a part of the empire, or to permit Austria to become a part of either Germany or Hungary. The French object to this latter proposition because they do not wish to see Germany strengthened by the addition of the six million of people in Austria. It is easy to understand the French point of view and to sympathize with her in this attitude in view of what she has suffered in the past at the hands of Germany. It is true also that what both Germany and Austria are now suffering is only the natural and inevitable result of their crimes against civilization. So far as their treatment by the Allied Powers is concerned, however, any policy that would condemn vast multitudes of their population to death by starvation would be as great a crime as any that either Germany or Austria have committed, and is something against which the Christian people of the entire world should utter a vigorous protest. The best way for those whom they sought to injure and destroy to take vengeance on them is the way the Apostle Paul has suggested: "If thine enemy hunger feed him; if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head," At one of the feeding stations which we visited in the city of Berlin a number of the mothers who had brought their children to be fed gathered around us and with tears in their eyes asked us to assure the Christian women of America that this kindness that was being shown them in our relief work was appreciated by them.

A GOOD REPORT TO A SYNOD BY ONE OF OUR "LIVE" CHAIRMEN OF ASSEMBLY'S HOME MISSIONS.

YOUR Committee on Home Missions present this report in the humble hope that it may recall our sense of obligation to a cause that has been crowded out of its full percentage of our offerings, but which must not be deprived of its rightful place in our interest and prayers. If it holds its place in our interest and prayers, its place in our active support will in time return.

Once more we want to assert that the Assembly's Home Mission cause is distinctive. It is not the same in kind with Synodical Home Missions, and support of the one cannot pay our debt to the other. It has almost the sole responsibility for ministering to certain needy classes that we in this Synod are not touching. Foreigners, Negroes, Indians—are classes whom we are only slightly touching directly—some of them not at all. The agency that does so touch them or proposes so to touch them justly deserves our full support.

We ought to be able to look to our Assembly's Home Mission Committee as a natural and legitimate source of help in the erection of church buildings at points of strategic importance. Especially since our Synod's Committee can not engage very heavily in that line of activity, we ought to have an interest in such enterprise in needy and promising places in other States. Yet applications for loans and donations are now on file in the Assembly's Committee's office—declined. That failure is not theirs, it is ours.

When the central Home Mission agency of a great religious denomination must be practically helpless as a building and promoting agency, it ought to call for increased support.

The General Education Board offered $20,000 for a Negro Girl's School on condition that we raise $40,000. And only half of that amount is secured. Oklahoma College has been forced to erect a $100,000 dormitory to accommodate the students seeking admission. Oklahoma has raised $30,000, and the Church at large $25,000, and the half-finished building halts for the lack of $50,000. Mountain Mission School equipments halt unfinished for the same reason.

"And after we have laid the foundation and are not able to finish it, all that behold it begin to mock us, saying, 'these men began to build and were not able to finish.'" It is your tower and mine, not the Committee's at Atlanta, that they are talking about.

Concerning the financial support of this cause, it is useless to make any recommendation, except that the small per cent. (10 per cent.)—this is one of the Synods which did not allow Assembly's Home Missions the percentage recommended by the General Assembly—allowed for this cause be fully and faithfully paid by the churches.

We recommend that the last week of November be fully observed as Home Mission Week in the churches.

We recommend that this Synod express its approval of the plan recently inaugurated by the Assembly's Committee of holding an annual Home Mission Council of Superintendents of Synodical Home Missions and Chairmen of Synodical Home Mission Committees with a view to better systematizing and unifying, and assure them that we confidently hope that a clearer definition of respective spheres of Home Mission activity and a more unified plan of operation may be the result of their deliberations.

THE PLACE OF PRAYER.

A. B. CURRY, D. D.

THE peril of all human programs is the leaving out of God. We fall so in love with our program, a program which our own wisdom has devised, that we are apt to ascribe to it an inherent power, almost a divine power, which it does not possess. The Bible tells us of certain fishermen who "sacrificed to their net, and burned incense to their drag"; who worshipped their machinery as if it could catch fish of itself. This was silly. The net was nothing without the human hand that cast it, and the human hand that cast it was nothing without the Mighty One who gave it strength and skill, and who made both the sea and the fish that swim therein.

Our Presbyterian Progressive Program is our net. It is a well made net, one of the best ever devised; but there is no inherent power in it of itself to "catch men, alive." We must use our net with strength and skill, but especially must we look up to Him who made men, and this world in which they live. This looking dependently up to God and appealing to Him is prayer.

Look at our splendid program for a moment. Is there any part of it that we can put over successfully without God?

"SPIRITUAL LIFE. THE FAMILY ALTAR PROMOTED."

Who can give or sustain spiritual life but God? And without spiritual life, what is the family altar but a dead ash heap? God manifest in the flesh says: "I am come that they might have life and that they might have it more abundantly." We must look to Him in prayer if we would have spiritual life.

"EVANGELISM. FIFTY THOUSAND NEW MEMBERS."

How hopeless and impossible is the evangelistic task without God's presence and power! In apostolic days, "the Lord added to them day by day those that were being saved," and to-day only he can add real members to the Church. Only those who are "born of the Spirit" can really "enter the kingdom of God." And the Spirit is given in answer to prayer.

"CHRISTIAN EDUCATION: THE DEDICATION OF LIFE.

The object of Christian Education is to put qualified laborers into the ripened fields of the home, of society, of business, of the Church and of the world. Education alone does not and cannot make ministers of the gospel and other religious workers. But here is what will do it: "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." Here, also, we are led up to prayer as the essential thing in securing trained workers.

And so it is with the entire program: Missions, Literature, Ministerial Support, Stewardship; in all these we are, in the last analysis, thrown back on prayer to God. The apostle Paul announced this truth when he said: "I have planted, Apollos watered, but God gave the increase." and God alone can give the increase. The planting and the watering are important, but the most important thing of all is the releasing of God's power to give the increase. And one way of releasing this power is by prayer. "Ask and it shall be given unto you." We may not know fully why God has made prayer a condition of the releasing of His power, but one reason doubtless is that if God should give His power to people who do not desire it and value it enough to pray for it, either they would not use it when received, or would use it unwisely and perhaps wickedly. The one essential thing, therefore, in our program is prayer, and the greatest thing any of us can do for the pro-

gram is to pray for God's hand in it, and His blessing upon it.

Does any one say this is easy? He is mistaken. It is easy to "say prayers," but real prayer is not easy. When Moses prayed for victory in Israel's battle with Amalek, he labored as hard as did Joshua on the battlefield, and the physical exhaustion was so great it took two men to support him. Our Lord spent entire nights in prayer, and when he prayed in Gethsemane he sweat drops as it were of blood. When John Knox prayed for Scotland's deliverance he cried: "Lord, give me Scotland or I die." Real prayer is hard spiritual labor. Moreover, real prayer is accompanied by diligent effort. The necessary sequel of Stonewall Jackson's earnest prayer on the eve of conflict was the magnificent fighting of himself and his men on the battlefield. The sequel of our Lord's prayer in Gethsemane was his death on Calvary for a lost world. And the sequel of all real prayer is earnest self-denying endeavor. If prayer is not accompanied by effort, it is formal prayer, not real. If our people will really pray for the program, they will rise up in the might which God always gives in answer to real prayer and put the program over.

Let us then give ourselves to earnest prayer in connection with our fine program. Let our ministers lead our people in prayer for the great objects of the program and for the success of the program, at every public service. Let them have special prayer meetings to pray for the program, or devote the weekly prayer meeting frequently to this object.

Let our sessions and Boards of Deacons pray for the program at each meeting. Let our people remember it at the family altar. Let individuals plead with God for it in their private devotions. Let even invalids and shut-ins pray daily and earnestly. Let the committees themselves, having the program in charge, saturate their work with the spirit of prayer. Let a mighty volume of prayer ascend to God from the whole Church, and the splendid objects of the program will be realized. "Then shalt thou call and Jehovah will answer; thou shalt cry and He will say here I am."

READING THAT MAKES CHARACTER.

(Objective No. 5 of the Progressive Program.)

WADE C. SMITH, *Campaign Manager.*

NEVER before in the world's history was there so much to read. The news stands present a bewildering array of magazines and papers. The mails are flooded with literature, and of books there is no less of "making no end." The highest talent in art and the most skilful writers are employed — being paid, perhaps, higher than any other profession—to make the printed and lithographed pages of current literature attractive—compelling. It takes a cunning old stager these days to resist the fascinating bait on literary hooks temptingly trolled in the current and set out in every eddying pool. Even advertising pages are works of art and stored with interest for men, women and children.

A great amount of current literary offerings (and some of it in the most attractive guise) is either bunk or positively vicious. Much of it caters to a low taste and develops it downward. What is one to do who is responsible not only for the investment of his own limited reading time, but also for the reading of the household? Questionable literature will, without his aid, get into the home; it has a way of doing that.

There is one very good and sufficient answer. Second only in importance to having the Bible and wholesome books,

every home should subscribe to at least one of its own church papers. Every Presbyterian home should have the MISSIONARY SURVEY on its library table, and no home can be well informed and up-to-date on the live issues of present day Christianity and the great work of the Church, without having one or more of the church papers.

Our General Assembly has regarded this matter as so important that it has given it place as one of the eight great objectives of the Progressive Program, and at a recent meeting of the Campaign Committee directing that program, it was voted that the churches should be asked to celebrate a "Religious Literature Sunday." The date selected is February 6, 1921, and every pastor will be requested to focus the morning service of that Sunday upon the vital importance of religious literature in the reading and thinking time of our people. The committee also requested that in the week following that date a campaign be conducted in every congregation to place a subscription to one or more church papers in every home. The Woman's Auxiliary is particularly requested to put their splendid forces into this effort.

DAY IN AND DAY OUT IN KOREA.

AN APPRECIATION.

By CAMERON JOHNSON.

NOT in many a year has such an altogether satisfactory mission study text-book appeared as that by our late lamented Mrs. Anabel Major Nisbet, called "Day In and Day Out in Korea." We have just finished a study of it in six Sunday morning lessons, as a substitute for the regular Sunday-school lesson. By unanimous verdict of the class it was agreed that it was by far the best mission study that the class had ever had.

There was such a fascination about the book, the style and the charm of Mrs. Nisbet's fluent pen, her cheerful optimism, her ebullitions of wit, her vivid portrayals of character and the putting of things usually so tedious in such a compelling and gripping way that the time at our disposal was altogether too short and we all felt like saying "Keep on" at the conclusion of each period.

Not only does the book make fine reading apart from the idea of study, but it is so well gotten together and the material so logically grouped and the ground covered so comprehensively, that one feels that one has a complete grasp of the subject when the last page is turned.

The six wonderful sketches of Korean Christian character that compose chapter five should be taken separately and printed as a missionary tract and circulated widely, for it would be an inspiration for Christians everywhere.

How grateful we Christians at home should be that Mrs. Nisbet could leave behind her this climactic contribution to the evangelization of Korea. It will possibly result in the heeding the call by many young men and young women who will go forth to take up the work which she had to lay down after so brief, yet so rich, a service of thirteen years.

It is to be hoped that thousands of our members at home, men and women, young and old, will get the blessing that is sure to follow a prayerful, careful, practical study of her supreme contribution for the people to whom she so earnestly devoted her manifold gifts.

The book sells for 50 cents, and is published by the Presbyterian Committee of Publication, Richmond, Va., and Texarkana, Ark.-Tex.

Richmond, Va.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR

BOX 330, NASHVILLE, TENN.

MONTHLY TOPIC: MID-CHINA

OUR Mid-China Mission has been greatly handicapped in its work for the past year by vacancies in several very important places. All three of our hospitals at Soochow, Kashing and Kiangyin, need two foreign physicians, but have had only one throughout the year, and it has seemed almost impossible to supply this need. All three of these hospitals are also short of nurses, and they have been almost as difficult to find as the physicians have been. We have had an encouraging number of applications for appointments from prospective medical missionaries and missionary nurses, but it will be some considerable time in the future before any of these will be ready to go to the field.

The Hangchow Christian College was so desperately in need of additions to its teaching force that Rev. Warren Stuart, president of the college, made a special trip to America to find men for this work. The committee was finally able to find and send out Rev. Edward Evans, Jr., who returned with Mr. Stuart in July, and Mr. Stuart came in touch with other men while he was at home, who will probably be ready to go out and help in this work during the present year.

THE GENERAL SITUATION.

China's transition from a monarchial to a republican form of government continues to be beset with difficulties, chief of which is the scarcity of political leaders, honest and intelligent enough to deal successfully with the many difficult problems involved.

The troubles have been greatly augmented by constant interfering of the military with the civil powers. China is gradually developing a military establishment, which at some future day, may be able to protect her from foreign aggression. As yet, the so-called armies, one representing a conservative party at Peking, and the other the radical party with headquarters at Canton, have been chiefly occupied in securing the pay which has not been provided by their respective governments by pillaging the people. The military profession, which once was regarded as the lowest of all professions in China, is coming to be much more highly esteemed, and is especially attractive to the common people, by reason of the fact that the soldier gets his three meals a day, no matter who else goes hungry.

The remedy for this deplorable situation will not be found in triumph of one or another political faction, but only in the enlightenment of the masses of the people at the elevation of their moral standards. In any such process as this religion must have a vital part, and in the few splendid Christian leaders that have been developed in the mission schools and colleges, the demonstration has been given that the supreme need of China is Christian education, therefore I hail with satisfaction such movements as the enlargement and reorganization on a wider basis of interdenominational co-operation of the Peking Christian University, which has just been accomplished. This represents the union of the former Methodist University of Peking; the Union College at Tungchow, formerly supported by the Northern Presbyterians, and the English and American Congregationalists; two theological schools in which the same bodies were represented, and the Woman's Union College at Peking.

FAMINE IN CHINA.

On this subject we quote the following editorial in the October number of the *Chinese Recorder*:

"There is enough in China to feed all, but it is badly distributed; furthermore, so many live from hand to mouth that any catastrophe shutting off their local source of supplies at once plunges them in misery. One of the worst famines that has ever come to China has begun in North China. It is said to involve thirty million people. Steps are already being taken to organize relief measures. Relief of suffering people is a form of social service that no Christian questions. We anticipate, therefore, that all Christian churches will be in the lead in taking up collections to meet this great need. We hope every Christian Church in China will do its part no matter how small. Here is a most practical opportunity to prove the Christian spirit of brotherhood. Two committees—one in Shanghai with Tang Shao Yi as chairman, and one in Peking with Mr. R. H. Clive as chairman, have been organized."

There is so much famine all over the world that we fear the response to the appeal for relief work in China may not be quite so free and generous as such responses have been in previous years. What our people give for this cause had probably better be sent to us to be distributed by our own missionaries, who have had so much unhappy experience in this kind of work in previous years.

A TRIUMPH OF GRACE.

MRS. GEO. C. WORTH.

IT IS not granted to many churches to have a real Dorcas in their midst, but we have had one and we praise God for the blessing she has been to us.

Our hospital Bible woman was full of good works and alms deeds, she was the friend and adviser of all who knew her, she was able to correct with love those who were faulty or sinful. She often said, "This is not I, but Christ who lives in me," and no one doubted it or saw any selfishness in her life.

She was an expert needle woman, a good tailoress, and made the best clothes in town. She was always cutting or superintending or planning clothes for everybody except herself, and gave away everything she could get on without, often pinching herself grievously .

She was never strong but she did not spare herself in the service of others, and I have known her to walk miles to try to straighten out some one's trouble. She came from a high official family and was a petted and pampered child, but we never saw any signs of pride in her, she would ride on a wheelbarrow when her strength failed her, or in a tiny rowboat, and she dressed most simply, lending or giving any extra garments gladly to those who needed them.

About a year and a half ago she had an unusually severe attack of a heart trouble from which she had suffered for years. She suffered intensely and became so ill that the doctors exhausted all their means and told her she would not recover. Her coffin and grave clothes were prepared, she gathered those whom she most loved around her and gave them her farewell message. We told her good-bye, never expecting to see her again alive, but of course we continued in prayer for her and some had faith to ask her restoration. God did raise her up and she again went in and out among us as one returned from the dead.

She has been lent to us now for these few months more and has made good use of the time, being more loving, more tender, more unselfish and more full of good deeds even than before if possible, though all the time struggling with weakness and lassitude.

On Wednesday night she came to the weekly prayer meeting and I thought she

was looking better than usual; after the meeting she spoke of several plans and arrangements she had made, as she was going away for a few days. The next morning she was up early, chatting as she dressed with others in her room. Suddenly she fell to the floor and when they reached her she was already dead. She had no blood kin to mourn her, as her only baby boy has been in heaven for more than thirty years. Her young husband died in his early twenties and after much suffering and hardship her family all cast her off when she became a Christian. She had been a very strict vegetarian and she hesitated long before she dared to risk giving up all and trusting only Christ for salvation; but she could not explain or understand the beautiful lives of some of the Christian teachers in the Hangchow Girls' School, where she was teaching needle work and embroidery. She watched them closely and constantly and finally decided that the difference between them and others whom she had known must be the result of the religion they professed. After a prolonged struggle she decided to give up the idols whom she had served so zealously and put her trust in the Lord Jesus Christ. He led her out into a large place and gave her peace and joy and love in abundance.

Mrs. Tsae, Bible Woman at Kiangyin Hospital.

Her funeral was the most solemn and impressive that I have attended in China. The coffin had been provided by her friends and was a large and handsome one, it was covered with wreaths and crosses made by loving hands. The chapel was elaborately decorated with blue and white—mourning colors, and there were many banners and scrolls hanging on the walls commemorating her love and good works. A dozen or so of those who loved her most were dressed in deepest mourning and voluntarily occupied the places of the nearest kindred. The nurses and other young friends sang sweet songs, the pastor made a quiet talk of appreciation and the coffin was carried to the grave by the institution servants, to every one of whom she had been a personal friend. The Chinese consider a poor, childless widow as the most forlorn creature in the world, with no earthly support and no hope for the future life, so this example of all this love and honor and respect paid to a poor and childless widow, far away from her birthplace and kindred was a wonderful testimony to the grace and power of God and to the difference between Christianity and heathenism.

We miss her at every turn, one dear woman said to me: "She was dearer to me than any one on earth, and I don't know how to live without her."

We pray that God will raise up others to carry on her work, and we praise him for Mrs. Gsae's beautiful life in our midst for so many years.

Kiangyin, China.

KASHING STATION.

MRS. PAXTON MOFFETT CRAWFORD.

WHEN I last wrote to you the other members of the station were away for the summer. Now they have returned and I want to introduce them to you.

Dr. Hudson, the senior evangelist, has the entire Kashing field during the absence on furlough of Mr. McGinnis. This means that he has supervision of the local city work and that of about twenty outstations. These outstations are not mere country preaching points, but are organized chapels in good-sized towns and villages. He will be relieved of part of this load by the coming of Mr. Clyde Douglas, who is now in the Language School, and comes here in January.

Mrs. Hudson's health does not permit her to go to the outstations, so she has organized and developed a kindergarten and primary school. This year she is opening with fifty pupils and is adding on a grammar school department.

Miss Lynch has the evangelistic work among the women in all the outstations. She has primary day schools in several places, and also Bible classes among the women. We ought to have at least three ladies to do the work she is trying to do.

One more introduction and then you know us all. Mr. and Mrs. Davis, of the Boys' High School. They really haven't time to stop to be introduced, for they have two hundred and thirty-five boys over here this year and they are having a time trying to find sleeping space for them all! Mr. Davis also has charge of the day school and chapel at the South Gate of the city. The Mission Compound, containing the high school, hospital, and the six missionary residences is just inside the North Gate of the city.

I must not leave out Mr. Shires, who has just come to us from the Y. M. C. A. in Shanghai, to help in the High School for one year. His coming is a great relief to Mr. and Mrs. Davis. He has taken twenty-five hours of teaching work which will greatly lighten their load. Miss Talbot, who has just gone on furlough, will return to that work next year.

Now you know our small station family—we are but eight instead of the sixteen who were here when we came in 1917. I often wonder if the reason for the thinness of our ranks is that we are not working in the right way, or is because there has been work carried on here for over twenty years, and the time has come for us to uproot and move on, leaving this to the native Christians to develop further?

During the past month a very virulent form of cholera has been raging in the city and surrounding country. We had to turn our waiting room into emergency isolation wards, because we have never had the funds to build a much-needed isolation ward. The people became much alarmed at the rapid spread of the disease, and the many fatalities. In order to appease the gods they held a very elaborate and costly idol procession. Some of the idols were thirty feet high, and one of them is said to have had a piece of headgear—striking in design—and made of solid silver, weighing five hundred ounces. There was much display of colored silks and satins and

The B. M. Palmer Memorial Hospital at Kashing, China.

jewels. Those who desired absolute immunity from the dread disease, subjected themselves to various forms of torture. Some wore sharp prongs, stuck in the flesh deep enough to sustain the weight of a lantern at the other end. I was told that one man had as many as a hundred hanging from him, but he was unable to keep up with the procession.

When we see such examples of ignorance and superstition we can but feel that the day of heathenism is by no means past or even waning, and our work is not done. But I must not omit the sequel to the story. On the day following the procession one of the men who helped to carry the large idol was brought in to the hospital very ill with cholera, and died within a few hours; another one who was with the procession also was brought in, and lived. When one of our evangelists pointed out the futility of such a means for prevention of disease, the reply given him was: "The man who carried the idol must have made him uncomfortable by not holding him properly, and the idol punished him with death." Thus does the devil ever have ready a counter argument to the gospel.

Kashing, China, Sept. 15, 1920.

WORK AT THE E. B. HOSPITAL, SOOCHOW.

MRS. M. P. YOUNG.

SINCE Dr. Young wrote you last it is my turn now to tell you about our work in the past three months.

We have just gone through a very busy and a very hot summer, the hottest in twenty years, some of the old missionaries say. Our men's and women's wards have been full all summer, with patients with almost every conceivable disease from toothache to cholera. In the past few weeks the Chinese in this section have been dying from an epidemic of cholera of the most virulent type. Right outside of our compound they have been dying by the tens and the usual medical remedies have been unable to save them. Last year there was an epidemic of this disease, but it was in much lighter form. It is so quick and so fatal this year. In from four to six hours after the first signs of the disease, they are dead. It is so easy for disease to spread in China, for the Chinese, as a rule, do not understand the meaning of taking precautionary measures about their food. In most of the shops and restaurants, the food and fruit is lying out uncovered on the counters, with flies by the score crawling all over it. They often sell peeled fruit right on the street in the midst of the dust and flies. Dr. Young had some warnings against eating uncooked food, etc., written in Chinese and pasted up along the street, with the aid of the chief of police of this district. We hope it may do some good in preventing to some small extent the further spread of this awful sickness. It is so pitiful to see them dying and to feel that you have so little chance at healing them.

A great many patients come to our hospital to break off the opium habit. They stay here three weeks and are treated. They are often successfully cured, if care is taken afterwards to keep them from being again tempted.

My work is among the nurses, and also among the patients in the woman's hospital. We are very fond of our nurses. They are an interesting set of girls. The Chinese are quite like our own American girls with, of course, very different customs. When they are truly converted some of them put our own girls to shame. Our head nurse, Miss Tsa, is so fine. She has within the last year become a Christian, and she united with the Church last spring. She is such an earnest Christian, and is a great influence for good among the patients and student nurses. I wish you could all know her. She is surely an inspiration to me. She comes from an absolutely heathen home, and

her constant prayer is that they (her home people) may be brought to Christ. She is Dr. Young's "right hand man" in the hospital.

We do need a foreign (American) nurse so badly to train our Chinese nurses. Is it possible that there is some young woman among you, who would feel the call to give her life to the work in the hospital in Soochow, to help care for the sick Chinese, to win them to Christ, and to train the Chinese girls to help take care of their own people?

Soochow, China, Sept. 21, 1920.

THE GEORGE C. SMITH GIRLS' SCHOOL.

MISS IRENE MCCAIN.

THE first part of this year some one sent us a very great many Sunday school cards for 1920. We wish to take this opportunity to most heartily thank the kind friend who did not let his left hand know what his right hand did. Our children are enjoying them so much.

When I wrote last I told something about a little school girl named Mary. You will be glad to hear that God is answering your prayers and ours for her, and seems to be working on her heart, leading her to be a good child and zealous for Him. She is grateful for what many of you have done for her. Please still pray very definitely for her.

In a former letter I mentioned a nurse whose heart was so touched during a prayer in Mrs. Young's parlor. During her whole married life she had many domestic troubles, so she put her little son in a Christian school and came to learn nursing. Her husband is not faithful and none of her people believe in Christ. She has come up for examination before the session, and still seems thoroughly in earnest, but she does need our prayers so much. Before, when I mentioned her to you, I spoke of three others. One of these three is head nurse in the hospital. She is just such a real Christian, so thoroughly honest, so humble, and has such simple, beautiful faith. She never hesitates before heathen or any people to pray earnestly for their sick to be healed. Her home people are very much opposed to her joining the Church, but she wants to join soon. The other two nurses seem to have been really converted. One of them promised some money when Mary was released, and she expected then that her mother who had plenty of money would give it to her. Her mother refused, so she saved twenty dollars out of five dollars a month and brought it over. This showed her high sense of honesty.

There are many humorous things which happen here in school. Often a young man will bring his fiancee in to study a few years before they marry. Yesterday one of these couples came. The tuition was paid, of course, by the young man, her parents not caring to educate her. This girl was twenty-four years old and had to enter first grade, which is, of course, pitiful in a way. While they were in the office she whispered something to the young man, and he told me there was one matter which they wished to ask about. He said the girl could not arrange her own hair (!!) and she was worried to know what she would do about it. I needed to get out of the room about that time, so I went to call the matron to arrange this, which she promised to do. The girl comes from a rich family where everything is done for her. You may be sure I looked this morning to see if she had gotten her hair fixed. She is a beautiful and a sweet girl. The man is a Christian, a graduate of Hangchow College. She is from a heathen home and has never heard the truth.

This year we have felt so much that we wanted to get out beyond the school walls with the gospel, and have prayed earnestly for ways to be opened for reach-

ing the homes of our pupils. One way in which the prayers have been answered was this: One of the religious tract societies got out a most attractive picture in Chinese, THE BROAD AND NARROW WAY. Each person or object on it is numbered, there being one hundred numbers. Each number was written at the bottom of the picture with a Scripture reference. Through money sent by a missionary society at home, we were able to offer to give one of these pictures to any pupil who would look up these references and come and explain the picture. Just about thirty girls got these pictures to take home. Chinese dearly love pictures, so this gave the girls many opportunities to talk to their homefolks and visitors about the broad and narrow way. We do hope that God will quietly use these pictures for His glory.

Soochow, China.

CHINESE HOME LIFE IN HWAIANFU.

MRS. JAMES N. MONTGOMERY.

THE Yangs are good friends of ours. Miss Number Two and Miss Number Three are church members, and we believe real Christians. The father of the family has some lucrative position in salt works which keeps him most of the time at a small place about twenty miles from here (a long distance with Chinese modes of travel)! One day I heard my nurse and a woman who was doing some sewing, discussing him. "Everybody says he is such a fine man," they said. "He pensions the widow of his old business partner, and supports an orphanage and school for poor boys at Shi Ba." I asked, "How can they say he's a good man when there's I-Nai Nai here, and I hear that he keeps several other women up there?" They looked at me much surprised, and my woman who is a Christian, said, "Why the Chinese that don't know the gospel, don't think that is bad. They expect it of every one who has money." There's an instance of the Chinese idea of morality in the home!

It is true of all non-Christian countries, I understand, that the home, the highest of human institutions, which God even deigns to use as a constant figure of His relationship to men, is the place in which heathenism causes most suffering. Certainly this is true in China.

The marriage customs precluding all possibility of true mating, are largely responsible. No high class woman can be met by men outside of her very nearest family, and neither she nor the man have any choice as to their marriage. This means that the possibility of real marriage as we know it, is very rare indeed. Marriage is the social custom that provides for the maintenance of the family, and this fact is emphasized at every turn in a way that is sickening to us for whom the word spiritual has a real content. The aim of the marriage is children, and first of all a son. It is acknowledged and recognized that a "little" wife, while permitted, is not the ideal, and the lack of a son is the only thing that justifies it according to the highest Chinese code. There is no marriage rite of any kind for other than the first wife. She just goes to the man's home.

We have as dear friends here in Hwaianfu, a very high class family who have been friends of the Woods since Dr. Woods first did street preaching in Hwain. Mr. Kuo is an ardent Confucianist. He has been mayor of the city, and is recognized by the Chinese as that rarest of phenomena in China, an honest man. Some of the missionaries feel that he is intellectually convinced of the truth of Christianity, but that the barriers of wealth, pride and position are more than he can surmount. Because they had only three daughters, his wife and family urged him to take a little wife. For a long time, until the youngest girl was six or seven years old, he withstood them, but about nine years ago, when the weight

of Dr. Wood's influence was removed by furlough, he yielded. The second wife is the daughter of plain and poor people from a nearby suburb. This girl was practically bought outright, with the understanding that she should never have anything more to do with her own family. No decent family of means will give their daughter for this position. It has no social recognition, and is felt to be a shameful thing.

The position of the second wife in the home is an uncertain one. The first lady rules the house, except for the husband's mother who is the real authority as long as she can hold the reins. The children are all considered hers, and are under her direction. She is called "nyang," the term for mother, by them all, and only "Ma," the diminutive which is often applied to mere nurses, is used by her own children to the little wife. She is often little more than a servant, and has an unenviable lot, if the first wife cares to take out her spite. Occasionally, a man is extravagant enough to set up a separate establishment.

Confucian standards are very rarely lived up to, and there is an amount of condoning and laxity in moral questions that is inconceivable in a Christian land, as far as that term fails to be merited. There are women entertainers, something, to a much less recognized degree, I imagine, like the geisha girls of Japan. It's not at all an uncommon thing to see homes where the family to feed themselves and their opium pipes, use the daughters as a source of income. Can you imagine such a thing being openly done in America? And where the father has the right of life and death where can the child hope to escape? Most of the I Nai Nais or little wives come from some such source as this, and represent, really a choice that the man has made for himself. Here is the circumstance where a wife often has to suffer humiliation and pain. Ordinarily all the money to be used and disbursed for the household, goes into the hands of the mother-in-law. If she permits or is dead, the favorite of the husband may have the easier time of it. How hard it is for us to look on helplessly at the pain of a thus dishonored wife, especially if she has sons of her own, for then she has no "face" at all.

It seems that one second wife only is permitted. That is only one has the title of I Nai Nai. Any in addition rank as concubines, and where money permits there seems to be no end to the allowance of these. Very often one or two little slave girls are brought up in the family. Sometimes, where the Tai Tai or head lady of the house, doesn't want to give her out in marriage, a son of the house is encouraged to take her as concubine. It is unheard of and would be considered disgraceful that the girl should be denied a husband. Marriage is the end and aim of a girl's existence in China. An old maid is an oddity. Among the Chinese I have known just one, and heard, even, of only three!

A little wife or concubine is at least assured of her support, with less drudgery than often falls to a woman's lot in China. It is true that she has no social position, but with a moral sense so deadened by ignorance of the true God, perhaps these conditions cause less suffering than a Westerner could think possible.

The greatest hurt is to the children who grow up in the midst of these surroundings. For us who so carefully guard our children from what they should not see and hear, and who so prayerfully teach the sacred truths of life, the things that every Chinese child sees and hears, fairly make our blood run cold. Here is one of the hard things of missionary life, and hardest problems of a missionary mother. Nothing short of experience could make the truth believable. Sacredness and privacy are unknown ideas to the Chinese. Little wonder that there is so much that is low and vile in Chinese life, and that even the Christians must begin their Christian life at so low a level. One realizes that there was a reason for those parts of Paul's epistles that sometimes seem so hard to read. Any one who says, "O, their religion is good enough for them," about any other than Christians is either very ignorant or depraved.

The home life of the people is a great problem, and often a great hindrance in missionary work. How to reach the inferior wives, whose sufferings sometimes make them more ready to hear, without offense to the rest of the household, and what to do in regard to Church membership with those whom these conditions govern, are two aspects of it. We know that a deacon or an elder must be the husband of not more than one wife, but whether or not to admit into the Church the husbands or little wives is not always so easily solved. Separation is not often practicable. There seeems no recourse but immorality for the women who are put away. Years of adjustment in such households often makes a change a real hardship to all concerned. All of us are agreed, I am sure, that at least there must be some realization of the wrong of the condition, before baptism can be given.

This is one of our pressing problems in Hwaianfu. One of our Christian families has four wives, all of whom seem to us really converted. It is a pathetic case, though how much better than those that have none of the light. Would that many of you would join with us in prayer that they may work out their own salvation in God's way, and quickly.

Hwaianfu, China, Sept. 25, 1920.

SOWING AND REAPING.

REV. A. HOYT MILLER.

MY sympathies go out to the Ancient Mariner when I think of him in his predicament of "Water, water everywhere, but not a drop to drink." For here I am with subjects, subjects everywhere, but not a thing of which to write. And yet I know that it would all be interesting to you if you could but see it; but to us it is so much a matter of our daily lives that it seems commonplace and not worth while writing of.

A Mukete ready to climb on a palm tree to get "malavu" (Palm Wine).

I want to let you know that I have not forgotten that you are back there in the homeland, though, and so I'll just talk about—the work. Sometimes I wonder if you get a very good idea of our work out here from the accounts that are written of it, for we always prefer to write of the pleasant things and sometimes forget to put in the shadows that complete the picture.

To-day there were six people baptized, on profession of faith, in our church here at Mutoto, and as I sat there thinking of this step in their lives, I recalled the parable of the sower: how some of his seed fell by the wayside and was lost; others fell upon rocky places and made a big show, only to quickly wither away and die, some to start well and then be choked out by thorns, and some yielded many fold. In the fields about here it is

the second and third lot of seed that is the most discouraging. Not that there is not an abundance of wayside where the seed never germinates at all: there is, but in those which put forth in signs of life and then wither away before your eyes, there is a so much more conceivable loss that we appreciate and bemoan it proportionately.

Village after village do we have to ask for a teacher, and for a time show a very rapid growth in interest, and then to as quickly lose it all from a lack of genuine desire for a changed life. It may be that the chief of the village has asked for an evangelist simply because the other villages around him have them; possibly because he thinks that his prestige will be increased in the eyes of the state officials, but these reasons never come to light until later on.

However, even where we find it necessary to remove our teachers from villages because of lack of interest in God's message, it is seldom that there are not some who have been lifted up out of their former lives, and rather than stay in their old home where the word of God is no longer preached, they will leave their former associates and move in here to us, or go to some other village where they can have the benefit of Christian associates.

And so it was that as I looked on these six, I thought of them in connection with our Saviour's parable, and offered up a prayer that they might be of the good seed that multiplies. And what possibilities there are here for multiplication! Field after field awaiting the hand of the sower, but we sowers of the gospel message are too few to occupy them all, and many of the unproductive fields are only unproductive because of a lack of sufficient labor for proper cultivation. Unfortunately, these fields will not remain seedless until we are ready to occupy them, for each day brings nearer the commercialization of Central Africa, and this work is not being done by men picked for their high moral standing, but rather by those of an adventurous nature, and the seed that they are sowing are the tares that will choke out so many lives when we are at last able to send forth laborers.

A Mukete climbing on a palm tree.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Mutoto, June, 1920.

WORK IN NORTHERN BRAZIL.

REV. W. C. PORTER.

WE ARE glad to learn that Dr. James O. Reavis has come back to the Executive Committee, and we hope he will be able to share with you the heavy burden that you alone have borne so long. We hope, too, that he will be able to wake up more interest in foreign missions.

If the Christians in the home churches could only see the Brazil of to-day, I am sure we would have what we need to carry on the work.

There is a struggle on—the whole land is awake to the need of education. Many of the states, like Parohyba, are spending large sums for public schools, and school buildings are going up in many of the cities and towns.

If we had at our command a dozen Leora Jameses to start domestic science schools, they could all be placed in the state capitals within a year, under the most favorable terms with the state governments. The states of Sao Paulo, Pernambuco, Parohyba and Pianhy are now begging Miss James to come and start domestic schools for them.

On the other hand, the Church of Rome is exerting herself as never before to keep the people in superstition and ignorance. While the Romish priests are doing almost nothing in the way of establishing schools, they are extremely active in trying to get the control of the government schools, and with only too much success. Only a few weeks ago the archbishop's paper in this city said that education of the masses was not necessary.

Bishopries by the score are being created all over the land. Old churches and convents are being overhauled, while new ones are being erected in every city and town. The vicars, copying from us Protestants, are establishing catechism classes, and are putting seats in their churches.

Notwithstanding all these efforts of its enemies, the gospel cause is triumphing everywhere. The small number of missionaries, together with a too limited native ministry, cannot begin to meet the calls. With my thirty-six years in the work and as deaf as I am, I have no time to rest. Since beginning this letter, I have spent four days on a tour, visiting two congregations and I preached three times and baptized two persons. I have been at home with Mrs. Porter only two Sundays since last April, except when I was laid up for twenty days with a severe cold, too hoarse to preach. Besides my evangelizing, I do a work of distributing Bibles and Testaments, and in between times I come out in the daily press in defense of the gospel cause, rebutting the slanders and falsehoods of the archbishop's paper here in the city. The demand for the printed word is so great that the American Bible Society agent is unable to keep me supplied with books.

One can form an idea of what this means when he sees how the priests in the press, from the pulpit, from house to house, in the confessional, and with tracts denounce and slander the Protestants. But their cry of wolf, wolf, is having just the opposite effect from what they desire. The archbishop's paper in Parahyba is the best advertisement of our work that can be found; it serves to awaken many who are indifferent, who come to our services to verify for themselves, or get Bibles or Testaments, with the result that our congregations are growing constantly.

When Brazil was busy, two years ago burying its dead in the time of the Spanish influenza, the archbishop of Pernambuco published a pastoral letter, exhorting the two hundred thousand people of that vast city to pray to *St. Sebastian* to deliver them from the plague.

Parahyba, Brazil, Aug. 11, 1920.

MEN NEEDED IN NORTH BRAZIL.

REV. G. W. TAYLOR.

THE North Brazil Mission, which has never been able to boast of more than five men at one time, has suffered serious losses in its ranks recently.

A little over a year ago, one of the greatest missionaries of our Southern Presbyterian Church, Dr. George W. Butler, fell in the service, and this mission suffered a stunning blow, from which it will be hard to recover. Mr. Butler was widely known and from all over North Brazil his patients came to the little town of Canhotinho. It makes the heart sick to visit the scene of such a tremendous work as Dr. Butler did there, and to see it forsaken and empty, because no one could be secured to take his place.

The mission had high hopes of large developments, both in our educational and in our evangelical work, with the coming of Rev. F. F. Baker to this field less than a year ago, but in order to answer the urgent call for an evangelist in a field with which he was already familiar, he asked to be transferred to the East Brazil Mission, after less than eight months' residence with us.

Dr. H. S. Allyn, in whom this mission found an able physician and a most valuable coworker, has been in this field for less than two years, but on account of failure of health, has been transferred to the East Brazil Mission, and before this article reaches you, he will be in his new field.

For the past year Dr. G. E. Henderlite, who has trained most of the 17 native ministers of our North Brazil Church, and who has really been the seminary itself, has been on furlough, and his work has largely been at a standstill.

Rev. W. M. Thompson, who has been doing the work of about three or four men for years, will, from absolute necessity, return home for his furlough within a few months. The problem that now faces the mission is, what is to be done to fill his place? In order to care for his school, Mr. Taylor has been temporarily transferred to Garanhuns. His editorship of two church papers and of our Sunday-school Lesson Sheets, will probably be left in the hands of native ministers.

An editorial in the MISSIONARY SURVEY said: "Two-thirds of Northern Brazil is covered with virgin forests through which wander native tribes, who have never heard the name of Christ. There are seven states which have no resident missionary. If China had the same proportion of missionaries it would have only one-half the number it now has." We long to do more for our vast field, but it is impossible for the few of us to cover more ground, when each has as much as he can do where he is. This mission is urgently begging for at least five new men, to be located as follows:

1. An industrial man for our boy's school in Garanhuns, to train our boys in agriculture and other industrial branches.

2. Two ordained missionaries to be located at Para, at the mouth of the Amazon Basin, equipped with a motor launch for reaching towns up the river, with the assistance of about eight native helpers.

3. A surgeon, to be located at Garanhuns, with hospital equipment, having opportunities of assisting the students.

4. An educational man for the Garanhuns Boy's School.

A typical country road with the wayside Inn, Japan.

THE KOBE-KOCHI JOY-RIDE.

MRS. W. A. MCILWAINE.

AS THE *Empress of Japan* skirted the coast of Hondo, we saw from her wind-swept and spray-blown deck certain very dingy looking small steamers further inshore. A veritable gale was blowing from the land, and the tiny craft bobbed up and down in what seemed to by inexperienced eyes an extremely perearious manner. I wondered idly if life insuranee rates would not be prohibitive for the crews of such enturesome little boats—there seemed to be so little between them and the fishes. You can readily imagine how I shuddered to the depths of my seasick soul when Will remarked easually, "See that little boat over there? That's just like the one we're to take from Kobe to Kochi."

During the next few days, however, I had very little time to spend in morbid apprehension. Father met us in Kobe, and we spent a very festive week end enjoying the hospitality of our friends there. I was in sueh a pink haze of happiness at finding the solid earth beneath my feet once more, a bed that would stay still, and real Virginia hot biseuits for breakfast, that my cup was quite full; and I spent no time at all worrying over boats or anything else. But Monday evening, as I followed Father McIlwaine down the interminable length of the floating wharf, I eouldn't help wondering what I was coming to. The night was dark as Egypt. Somewhere in the impenetrable shadows ahead, Will was pursuing a youthful but determined looking brigand, who had kidnapped our baggage. On and on we trudged in the inky blackness. The eonversation languished and died. We could not see, but we had to smell: all the noisome odors of the Orient assailed us. I remarked to Father that it passed my comprehension how a place

that looks as beautiful as Japan should smell so bad.

Still we plodded on. I had a curious illusion that we should never reach the boat—that we were simply marking time, and not really making progress at all. But at last at the very end of the wharf we came upon Will superintending the transfer of our baggage to the boat. We had found the *Riu Kiu Maru* at last! As we walked up the few small steps that bridged the very short distance from the wharf to the deck, I couldn't help wondering if she were worth finding. But I reflected that she represented the only available means of reaching Kochi, and Kochi was, for the time being, the sum of my earthly ambitions.

I shall not describe the good ship *Riu Kiu*. For those who have traveled on small, coasting steamers the description is unnecessary, and those who have not are the happier for their ignorance. She is small and dingy, as you have guessed already. She has a tiny cabin and a few Lilliputian staterooms. In order to reach the upper deck you must tread your perilous way through the very vitals of the ship. If you happen to be a foreigner, and more particularly a lady foreigner, all work promptly stops at your appearance, while the crew gazes in open-mouthed wonder at the strangely garbed apparition. Barnum and Bailey in their palmiest days would have turned green with envy.

We stayed on the upper deck until the last of the Kobe lights had twinkled out and disappeared, and then we returned to the "first cabin" in quest of supper. After a long palaver with a functionary in much uniform, Father elicited the information that we could have boiled eggs, bread, and coffee. In addition to this, Will and Father produced some fruit and sweets from their pockets; and altogether we had a veritable little feast—according to Sir Walter Scott, "a slight monastic refection." We had the cabin to ourselves, except for two melancholy native gentlemen at the other end of the long table, who seemed to be completely absorbed in two tall bottles of Asahi beer. But forgetful of them, I soon felt so very much at home that in answer to some sally of Will's I reached over and tweaked a lock of his hair. As I did so, I looked up and saw the horrified gaze of one of the beer-drinking gentlemen bent upon me. With a sinking heart I realized that I had made a social error; well-bred Japanese ladies probably do not pull their husband's hair in public. I beat a dignified but hasty retreat to our stateroom. I was sleepy anyway.

But there I found no rest for the weary, and the reason was baggage. In spite of much practice we have not yet learned to travel without baggage; and the proverbial New England spinster with her "big box, little box, band box, bundle, and bird cage" has nothing whatever on us when we mobilize. In Kobe we had acquired several bundles to add to our already large supply of hand luggage, and

"This is the Way we Wash our Clothes." The regular Japanese way of ironing is putting their clothes on boards as you see here, only they themselves seldom wear anything white. The dog seems to be enjoying himself. The girls look very natural. Wooden tubs like this are seen everywhere. Bath-tubs are wooden.

our impediments literally filled all the floor space and both berths in our diminutive stateroom, and overflowed into the room across the passageway, which Father shared with a Japanese gentleman. I succeeded in so rearranging the various bundles on one of the berths that half of it was available for sleeping purposes, though one must needs curl up like a kitten, and be in imminent peril of putting one's feet through the glass of some framed pictures. But disillusionment awaited me. The berths were provided with bedding, but apparently no mattress and I made the heart-rending discovery that the bed linen on both berths had evidently seen long and hard service since it had been laundered. The flu epidemic was then at its height, and this is an age of germs. Then a brilliant thought struck me. I carefully wrapped the pillows in sundry garments of ours, then without removing my heavy coat, I went to bed.

It was a cold, dismal, sleepless, dreary night. We were in uncomfortable proximity to the propeller; and it was impossible to keep even passably warm. I tried to occupy my mind with thoughts of gratitude that the sea was calm, and that seasickness was not added to my other woes. So the night dragged out its interminable length. Toward morning I fell into a brief and uneasy sleep, in which I dreamed that Mother McIlwaine, whom I had never seen, turned me away from her door, because my clothes were so much in need of pressing.

But morning had to come some time; and for once I was eager to rise early, a virtue for which I am not distinguished. We had need of promptness for we were due to reach Kochi at 7:30. We stood out on deck in the chilly blast, cold as shorn lambs, while the *Riu Kiu* nosed her way up the tortuous channel of the harbor. Will pointed out to me various scenes familiar from his boyhood, and we saw villages that Father visits in his work. I began to feel that at last, after much wandering, we were nearing home. A little over an hour later, when we reached the house in Suido Cho and saw Mother standing at the door, I knew we were there.

All of this wandering narrative is simply to explain to our friends who are not living on the island of Shikoku why I can never visit them. Kobe, Karuizawa, even a furlough in America—all these are denied me until there is available some other means of transportation from Kochi to Kobe.—*From Far Japan.*

The Japan Sea.

IMPRESSIONS OF JAPAN.

BESSIE M. BLAKENEY.

AFTER I have been in Japan about twenty-five or thirty years, I hope to be able to fill at least a page in our magazine with information about women's work, but at present my knowledge of that subject is painfully limited and if I were to write a true history of this first month, it would be entirely in the passive, and not the active voice, for, so far, instead of doing I have been done for!

Let me say in the beginning: "To whom it may concern": If you want to come to Japan, and can get the committee to send you over you're all right; for the missionaries and the Japanese will surely take care of you after you get here. Of course, such minor details as learning the language, eating with chop-sticks, sitting on your feet, avoiding, or should I more correctly say *treating,* chilblains, you have to do for yourself; but these are mere incidents, I assure you.

I thought I was going to land at Kobe, and I didn't know just where I'd go from there, but Miss Hansell met me at the docks at Yokohoma, she and the McIlwaines got my baggage through the customs, then she took me and the baggage on to Tokyo (where she had engaged board for me in the nicest place imaginable), and from there to Nagoya and Toyohashi, where Miss Kirtland, the Smythes, the Cunmings and the Fultons were equally kind.

Since then the missionaries here at the Christian compound and the Japanese at large have been my guardians, and I have lacked nothing. The missionaries out here not only love the Lord, but also belong to the tribe of those who love their fellow-men. Even all the letters I've had since I came out, with one exception, perhaps (that was a bill for developing a roll of kodak films), have been from the missionaries; and these have been appreciated, not only for the sentiment attached, but for the pleasure of getting a real stamped letter, after doing without for ten weeks. In fact, the three nicest things I've found in Japan are missionaries, gyunabe and the Japanese bath.

The attention of the Japanese in general have not been so pointed, but just as much to the point. The mob lifts me on the car in the morning, on the way to language school, and the conductor pulls me out (the fact that you've been jammed with ten or twelve Japanese into a space one small person would ordinarily occupy is a trifling matter), or if I am suffering a mental lapse concerning the name of my transfer, he leaves his motor, and escorts me to the next car. If I have any difficulty there I begin to ask questions in English until some student or traveled gentleman comes to my rescue and I arrive happily at my destination.

There is a yarn current in my family something like this: A certain aunt, an old lady, lost her way in some of the vast distances of Washington and going to a policeman, asked in confusion and distress, "Can you please tell me where I want to go? He politely replied, "No, madam, I cannot." Now that could never have happened in Japan. In the first place, the Japanese policeman would have known where you wanted to go, or if he didn't would have found out, left his post, accompanied you six or eight blocks on your way, and if necessary, attended to your business for you!

According to my system, there are just two requisites for safe traveling in Tokyo. First, assume a blank expression, and second, deny all knowledge of the Japanese language. People marvel at the ease with which I get about!

Seriously, I wish some one capable of handling the matter, would write a comparison of the treatment of the foreign traveler in heathen Japan and Christian America. There is much to be said on

the subject. And let me say here, that if any of my family, friends or school children (who are particularly my property), ever sees a barbarian, Scythian, Greek or Japanese in distress of any kind and doesn't fly to his rescue, I herewith and hereby disown any such one at that said moment.

I've broken the tenth commandment into a million pieces since I came, for I never go shopping that I don't want dozens of things, or even whole shops to send for the people at home to see.

Tokyo, as some one described it, is an irregular, sprawling city, and the streets, in a small boy's vernacular are "crookedier 'an a black snake's trail." Some one told me (and I believe everything everybody tells me, add a little to it, and pass it on) that in olden times the fortress was built in the center of the city, and they arranged the streets in a sort of labyrinth or maze, to confuse the enemy approaching the fortress. They still serve somewhat that purpose.

There are a great many more things I *could* say about this country, for I'm really quite enthusiastic on the subject, and enjoy everything except the smells! Of course, "their dialect is very deeficult," but I have learned to understand missionary English and Japanese English pretty well, so I hope in the course of time to retain a little of the undiluted stuff. It isn't that Japanese words are so hard, it's learning to think backwards, and then say what you think upside down that troubles me.

It is growing very late, so I must eat a mikan and hasten to bed, for I think we are going to learn the eighth way to count in Japanese to-morrow, and I shall need all my strength.—*From Far Japan.*

Tokyo, Japan.

A NOTE FROM MRS. H. H. MUNROE.

THIS picture is of two Japanese women —Christians. The one on the right was a poor orphan, found when a little girl by one of our Kochi workers on the eve of the funeral of her grandmother—pitifully friendless. She was put in the Carrie McMillan Home and became a teacher later. She has now married a young preacher.

The girl on the left was a trained nurse in Korea. She was converted there and came back to her own home to try to reach her own people with the gospel. Her sister lay dying of consumption.

She got her to confess Christ. We saw her at the funeral, when the party of friends started off on the lonely valley trail to the grave. She and the little brother bore the wooden cross to be planted off in that remote spot. She got her reprobate father to return home—he had left his wife. She got her mother, too, to become a Christian.

MARY AND RUTH CHUNG, THE FIRST GRADUATES OF OUR MISSION'S BIBLE SCHOOL FOR WOMEN, LOCATED AT CHUNJU, CHOSEN.

MRS. L. O. MCCUTCHEN.

MARY and Ruth are not the real Ruth and Mary of the Bible, but Korean women who love the Bible and are trying to make the Bible known to others. These women are not sisters, or even cousins. Mary is 56 years of age and low in statue, Ruth is 45 and tall and slender. They both believed on Jesus 14 years ago, in the field in which Mr. McCutchen worked. No foreign lady had visited their villages at that time. A little later Miss Tate visited and taught in Ruth's church. Three years later I was assigned the woman's work in that field and learned to know these women. Ruth's husband was a school teacher and was one of the first believers in his village, but died a few years later of tuberculosis. The one little son, Kyeng Yeu, did not develop normally, was not able to walk until after he was eight years old. The mother was a woman of refinement and unusual ability. We encouraged her to attend Bible classes, and we began to think of her as a possible Bible woman or helper in the work.

Mary could neither read nor write when she became a Christian, but she was earnest, prayed and worked and soon learned to read. She had one real trial and sorrow in her home. She had no children and her husband had taken a second wife. She attended Bible classes and when the Bible Institute for Women was opened in the fall of 1909, she and Ruth both entered and took the five-grade course, receiving certificates at the end of five years (one month a year). A good deal of the time Mary did not have rice sufficient for her food during the month, and so several years I gave her some work to try to help her through. She had a hard time learning to write (for she was 42 when she believed), but we encouraged her and she labored and soon began to take written examinations.

Meantime I had employed Ruth as my Bible woman or helper (supported by Mrs. W. C. Peage, of Columbus, Ga.), and Mary also helped us at times. When Miss Winn took up work, she employed Mary as her Bible woman. So they have been working and studying, they have been very faithful and real helpers in the work. Mary is better as an evangelistic or personal worker, while Ruth is more of a teacher.

They longed and prayed for opportunity of more study—for the opening of a Bible school. We also felt deeply the need of our women having more knowl-

Mary Chung, 56 years old, and Ruth Chung, aged 45.

edge of the Bible and further training. The Lord prepared the way and on April 12, 1918, the Bible School was opened, having a course of three grades, with a two months' session a year. Some one may say that is a short time of study to be called a Bible school, and so it is. But we were a long time without even this much. When the institute was opened, some were doubtful about it, and thought not many women would come and study for a month with the Bible School. Some have been afraid it would keep too many of the ladies out of the country evangelistic work, while others think it difficult to give up their Bible women and helpers during the term of study. But a good number of women have studied in the institute, and we had 17 in the Bible School last spring.

It was a happy day when Ruth and Mary received their diplomas from the Bible School, June 15th. The picture was made of them in their graduating costumes. The motto or text on the diplomas is Matthew 5:16, so the leading thought of our graduating class exercises was *light*. Mr. Paul Winn spoke on "Jesus the Light of the World," and Mr. McCutchen on "Let Your Light so Shine . . . ."

We decided not to have an essay or valedictory, but let the graduates have a little dialogue—a Bible School student telling a country woman of the helpfulness of the B. S. and urging her to attend.

I wonder how many of you have really known about our mission having this little Bible School? Wish you could visit it. You would be interested to see students of such a variety in age, and you would probably be surprised at some of the examinations taken. Our eldest student—Elder Chung's mother—is 69 (70 Korean count), and yet she did not miss a single thing on Hebrew examination.

A few years ago, when this old lady was studying in our institute, she would arise in the middle of the night sometimes and study to try to keep up with her class. She teaches a Sunday-school class and is an active personal worker. A granddaughter of hers, who graduated from our Chunju Girls' School last year, studied in the Bible School this spring. Ruth Chung made 100 on her Romans exam. and also on some other studies. Our graduates, however, do not feel that they know all of the Bible—they have already asked whether we won't plan further study for them. Usually the students make good use of their opportunities of study. Some of the women who would like to come are not able to drop work and furnish their food for the two months. Others have a good many difficulties to overcome. We are greatly in need of more trained Bible women all over our field and of trained workers who will work in their own home churches. Won't you pray the Lord of the harvest to raise up and call out women for the work and to bless the Bible School in trying to help fit them for service?

Chunju, Korea.

ADVENTURES IN THE LACE-MAKING INDUSTRY, No. 3.

MRS. M. L. SWINEHART.

THE two little Korean girls who went to China with me last winter were put in the lace-making establishment of McMullen & Co. of Chefoo, and remained there until last April.

While in Chefoo they ate the food of the Chinese girls, and lived in Chinese style very happily. Eleven hours a day were given to the industrial work, and to study. Though unable to speak the language of the country, they made themselves understood by means of the written character of the Chinese, which is also the classic language of Korea.

From the first they demonstrated their ability to make torchon laces, and within a short time the product turned out by these children was equal in every way to that made by the Chinese girls. They

were taught a dozen or more of the most popular patterns, and also learned the art of picking patterns for themselves.

In April, through the courtesy of Rev. McCune, of Syen Chun, these girls were chaperoned to Antung, then were sent to Seoul, and from there to Kwangju. The imaginative missionary who traveled with them upon the trip to Chefoo remained at home, so the events of this little journey are unchronicled.

When the little "blackbirds" arrived in Kwangju they were in the pink of physical condition, and it was evident that God had protected them and had approved of the venture in every way. Their sojourn in a foreign country had been a great success. They brought back to Kwangju with them two lace boards, and with these as patterns we have had twenty others constructed, and twenty school girls are now busily engaged in learning the art of lace-making. The Torchon School is well started, and the industrial director feels that at last her dream of a real trade for the Korean girl is about to come true.

Every girl who leaves the Kwangju School carries with her the knowledge of a craft whereby she can earn a decent living; and should misfortune, want, or abject poverty ever overtake her she need never despair, for with God-given health by the work of her hands she can support herself. No one can estimate the uplift that this will be in the life of the Korean woman.

It is our plan to give every girl who shows any skill whatever a lace board, spindles and thread to take with her to her distant village when she returns, and she will be encouraged to spread this art among the untaught girls of her village. Perhaps in the years to come we may have thousands of little industrial schools in thousands of villages where the girls can be taught at least reading, writing and arithmetic and the Bible. Already we have requests for teachers of this art from several schools in Korea, and the Korean friends who are living in America are asking if they may help us in the marketing of this product in that country.

It is our aim to encourage the designing of original patterns, and perhaps in the near future we may have a distinctive Korean lace.

Oh, industrial workers, take heart. Our goal is in sight. Within a few years the work from our schools will be offered for sale in Marshall Fields and Wanamakers, perhaps. And, oh joy, we may be able to design a lace that will prove such a fad in America that it will be flaunted upon filmy skirts from the verandahs of California to the coast resorts of Maine, and from the summer camps of Oregon to the opulent hotels of Palm Beach. At least we can hope from the Casino of Sorai to the Tabernacle of Wonsan!

Made in Korea is our motto. "Forgetting those things which are behind, and reaching forth unto those things which are before," our text.

Kwangju, Korea, Sept. 17, 1920.

Mrs. Swinehart's School of Lace Making at Kwangju, Korea.

The Korea Mission.

ANNUAL MEETING OF SOUTHERN PRESBYTERIANS IN KOREA.

JOSEPH HOPPER.

THE twenty-ninth annual meeting of the Southern Presbyterian Mission was in session at Kwangju from June 18th to June 29th.

Rev. S. D. Winn was elected chairman.

The attendance on the part of the members on the field was almost 100 per cent. Fifty-eight of the seventy-four members of the mission were in Korea at the time of the meeting, and fifty-six were in attendance. The presence of thirty-two children of the missionaries brought added interest and pleasure to this gathering. A service especially for the children was conducted by Rev. W. M. Clark on Sunday morning, June 20th. The mission felt keenly the absence from its midst of Mrs. Nisbet, who was called to a higher field of service in February. A special service was held in her memory on the evening of June 20th, when the following addresses were made: "Mrs. Nisbet as a Hostess," by Rev. W. B. Harrison; "Mrs. Nisbet as an Evangelistic Worker," by Mrs. L. B. Tate; "Mrs. Nisbet as a Teacher," Rev. H. D. McCallie; "Mrs. Nisbet as a Writer," Rev. Robert Knox; "Mrs. Nisbet—a Character Sketch," Rev. L. O. McCutchen. These addressses are soon to be published.

The following were welcomed as new members: Misses Elizabeth Walker, Willie B. Green and Janet Crane, and Rev. and Mrs. Joseph Hopper. Miss Hattie Knox was welcomed as an associate member. Mr. Gerald Bonwick, of the Korean Christian Literature Society, and Mr. Hugh Miller, of the British and Foreign Bible Society, were welcomed guests, who made addresses at one of the sessions of the meeting.

The mission was exceptionally blessed this year in having as its guests during annual meeting Dr. and Mrs. H. E. Dos-

ker, of Louisville, Ky. Dr. Dosker has been Professor of Church History in the Presbyterian Theological Seminary of Kentucky for about a quarter of a century. He is not only a master teacher in his particular department, but also has a wide reputation as preacher, lecturer, scholar and writer. It was a rare intellectual and spiritual treat to listen to his most helpful addresses and devotional talks. His addresses were upon the following subjects: "Israel; Yesterday, To-day and To-morrow"; "Modern German Christology"; "Has the Reformation Failed?" His expositions of 2 Cor. 12:7, Phil. 4:4-7, Heb. 12:1-2, and John 17:24, will long live in the memory of those of us who were privileged to hear him.

The annual reports from the five stations of the mission showed that during the past year there had been a most gracious outpouring of the Holy Spirit upon the work. Some of the leading features of the work have been the awakened interest in education, the large attendance on the part of the young men at the church services, the big increase in gifts of the native churches, and the corresponding increase in the administration of the work, increase in hospital receipts, shortage of workers in all the departments of the work, and unprecedented opportunities all over the field for missionary activity. The substance of the station reports may be summed up in the words of Jesus himself found in Matt. 9:37, "The harvest truly is plenteous, but the laborers are few." Their keynote appeal may be expressed in the following verse: "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

The three subjects that loomed largest in the discussions of the business sessions were the educational program, the financial budget, and the assignment of the workers. As the result of these discussions large plans were made for more aggressive work. The mission decided to make a special effort during the coming year to get the field adequately equipped and manned. As much united prayer has been offered for a great revival throughout Korea, plans were made for a special evangelistic campaign all over the field.

Fraternal greetings were received from the Northern Presbyterian Mission, and the following answer was given: "Mission reciprocates cordial greetings, Eph. 4:4-7."

A pleasant variation from the strain of business session and committee work was the evening of June 24th, which was given over entirely to entertainment. The program consisted of musical selections by some of the guests, and a humorous performance, "Mrs. Jarley's Wax-works," by the members of Kwangju station.

Tennis was the most popular outdoor recreation.

At each of the Sunday services a collection was taken—the one was given for Armenian and Syrian relief, the other to the leper church for the purpose of purchasing an organ.

The meeting next year will be held at Chunju.

July 14, 1920.

INCIDENTS ILLUSTRATING THE TYPE OF CHRISTIANITY IN MEXICO.

MISS E. V. LEE.

TWENTY-FIVE years ago the Roman Catholics of Mexico celebrated the Coronation of the Virgin of Guadalupe.

I well remember the excursions that went from all parts of the country. To purchase that golden crown, gemmed with precious stones, the faithful had given freely, and a wonderfully beautiful crown was made. I do not recall now whether the crown was placed over the (so-called) miraculous picture or on the brow of the statue on the high altar; probably the latter. Thousands and thousands thronged the village of Guadalupe that day, and imposing services were held in the great collegiate church of Guadalupe.

The Virgin of Guadalupe is the patron saint of Mexico. Her appearance to the Indian, Juan Diego, on December 12, 1531, on the hillside of Tepayac was not at first credited by the pope.

It is a curious story; the Mexicans making this Virgin their patron saint before she had been officially recognized and the miracle confirmed by a papal bull. But the confirmation came at last, and the twelfth of December was set apart as a festival in honor of the Virgin of Guadalupe, the patroness and protectress of New Spain. This was in 1754.

Then when Hidalgo, the patriot priest of Mexico raised the standard of independence, "Our Lady of Guadalupe" was his war cry. That independence was won, and the devout Romanist believed was won through her intercession and aid.

So, more than ever, was she endeared to the Mexican people. And the Catholics—the church that had degraded and ex-communicated Hidalgo, the patriot priest who had placed her image on his banners—recognizes this mixture of patriotism, blind credulity and fanaticism, and makes the most of it.

Now they have just celebrated this twenty-fifth anniversary. In the city of Morelia, the capital of the state of Michoacan, and a most fanatical city, a great religious festival took place. Circulars announcing it were scattered everywhere, giving the program for the day. Mrs. Shelby sent me one of these circulars. I give the translation of the first part, the appeal to the people of Morelia.

"To the people of Morelia."

"That is to say: we invite all and each one of the different classes in the name of the Church and the country, that in an exceptional manner may be solemnized, Tuesday next, Oct. 12th, the 25th anniversary of the Coronation of the most holy Virgin of Guadalupe.

"Mexico has always recognized in Tepeyac the center of her true history, the nerve of her legitimate greatness, and the only hope of her uncertain future. Thus on Oct. 12, 1895, with the authorization of the great Leon XIII, and with delirious enthusiasm a golden crown was placed on the august brows of the *Guadalupana*.

"To-day, when the religious faith, the base of our nationality, begins to be attacked by the odious Protestantism, today when there sifts over the world the tremendous threat of a social revolution, it is urgent that united all of us who have been born under the blessed sky of Mexico, we should manifest publicly and nobly our unchangeable adhesion to the Catholic Church, the treasury of the truth, and our love to the country who under the shield of faith constitute our leaders.

"And for this no better opportunity than that that brings to us the coming celebration of the immortal date.

Thus, confiding in the Catholicity and the patriotism of the inhabitants of this city, we hope that without any distinction, the fronts of all houses may be profusely decorated and illuminated, and that rich and poor, children, ladies and men may give their personal participation in the functions that will take place the said day, according to the notice that follows, sure of laboring in this manner towards the vigorous strengthening of the national spirit.

"People of Morelia: unite to glorify the *Guadalupana,* who with faith, gave you the strongest chain of union that will preserve safe your independence."

This is the translation of the first part. Then follows the program. The evening before at 5 P. M. the ringing of bells in all the churches, discharges of firecrackers and music.

On the day itself, Oct. 12th, the program began at 5 A. M., with a processional throughout the city.

At 8:30 a special service in the Cathedral.

In the afternon processions of six different societies, or associations, children, young girls, boys, ladies, older men and a work order, that at certain hours left and returned to the Cathedral.

In the evening of that day bands of

music in different places, with fireworks, the celebration closing with the ringing of bells.

This notice is signed by five different societies or associations. The society of young girls being the "Society of Saint Joan of Arc." For the same church that burned at the stake the Maid of Orleans, canonized her centuries after.

In view of such paganism and blind idolatry does Mexico need Protestant missions? Does she need to be taught the truth as it is in Christ? Surely the need is great, the call urgent, and our responsibility heavy.

MISSIONARY SAILINGS.

For Brazil:

From New York on the S. S. *Aeolus* December 1st—Rev. Samuel R. Gammon, D. D., Rev. and Mrs. A. L. Davis, Miss Rose M. Davis, Miss Hattie G. Tannehill.

For China:

From Vancouver on the S. S. *Empress of Japan* December 7th—Rev. and Mrs. Thos. L. Harnsberger; Dr. Edwin W. Buckingham.

PERSONALIA.

I call attention to the picture of "A Happy Missionary," published in the Junior Department. He is the son, and in part the namesake of Rev. George W. Taylor, of Garahuns, Brazil, and at the time the picture was taken he was six and one-half months old. We fear that if he could realize what kind of a world it is that he has come into, and looking out upon, the expression on his face would be not quite so hilarious. Let us hope, however, that by the time he reaches the age of serious reflection some of the ominous signs of the times now in evidence will not have been fulfilled according to present appearances, and some of the dark and difficult problems of the present day will have been happily solved through the influence and power of the gospel which his father and mother have gone to Brazil to proclaim.

The Foreign Mission office had a brief visit the other day from Rev. C. N. Caldwell, the man who has proven to be indispensable in handling the Business Department of our two China Missions. He first went to China as a layman for this special work. Later he came home and took the full course at the Kentucky Theological Seminary, and went back as an ordained missionary. After several years of pioneer service at the new station of Taichow, he was appealed to by both

Miss Mary McCown, of Lexington, Va., who recently sailed to China as a missionary.

China Missions with what proved to be irresistible urgeney to go baek to Shanghai and take again the important work of the treasurership of the two missions. About two years ago all the missions working in China consolidated their business departments and established an offiee of assoeiate treasurers, arranging matters so that the work might be much more efficiently and economieally done by means of a departmental organization and the eonducting of certain phases of the work on a co-operative basis.

A few months ago Caldwell had a serious aceident, as the result of whieh we feared he would be lost to our work altogether, but he seems to have fully reeovered his health, and we were delighted to see how strong and vigorous he looked for a man of his years.

Rev. A. L. Edmiston, of our African Mission, was a visitor in Nashville at the time of our committee meeting on November 9th, and made a most favorable impression on the eommittee by the modesty and good sense whieh charaeterized the talk which he made to the committee. Mr. Edmiston has been in charge of one of the branches of our industrial work in the Congo, and has prepared a text-book on industrial missions, for the publication of which we hope arrangements can be made while he is at home.

During the visit of the editor to Europe this summer he went to Brussels and had an interview with Mr. Louis Frane, the Colonial Minister, who had just returned from a visit to the Congo. He expressed himself as having been greatly pleased with what he saw of the work in our mission, and espeeially with its edueational and industrial features. Among other things, he expressed the opinion that it would be appreeiated by the Belgian Government if our missionaries would select a few native boys of more than unusual intellectual brightness and give them special training that would fit them for holding minor offieial positions under the government.

It seems a far cry from this attitude of the Belgian Government towards our Afriean Mission from the days of King Leopold when the government seemed bent on making our situation in the Congo as diffieult as possible, and when it sought to obstruet our movements in every way it could. The truth is, that wherever our work has gone throughout the Congo, it has produced sueh a happy effect upon the native people as even our bitterest enemies could not fail to reeognize.

We also had a flying visit to the missions rooms from Rev. E. L. Crane, who has just returned from the Congo on his furlough, but he was not able to remain over for a meeting of the Exeeutive Committee.

We have just reeeived a note from Rev. H. T. Bridgman, dated Oetober 7th, stating that he had been assigned to Yengeheng Station, but that he is to be at the Language School, at Nanking, for the next few months. The part the Language School is playing in our missionary work in China is probably not fully appreeiated by our people. It not only enables the new missionary to take up the study of the language under eonditions that prevent it from being such a desperate drudgery as it was under the old system, but it also shortens very considerably the length of time to require the new missionary to begin aetual work with the people. The experienees of our missionaries in the old days when they had to depend upon a personal teacher who might not have any special aptitude for his work, and meanwhile had to be isolated from all contact wit'i the people of a kind that could make life interesting, was something that one would suppose would be enough to wear out the patience of a saint.

The Executive Committee had two flying visits from Rev. S. R. Gammon, of the East Brazil Mission, at the meetings in September and October. He was not home on regular furlough, but on a short visit to his mother, who had been in feeble health. He also had in view seeuring teaching help for the Charlotte Kemper Seminary at Lavras and was successful in finding two young women whom we

all believe to be admirably suited for that work and who will sail with him from New York on December 1st. They are Miss Tannehill and Miss Davis, mentioned in the sailing list published elsewhere. Mr. and Mrs. A. L. Davis will also accompany Dr. Gammon and become helpers in the work at Lavras. Mrs. Davis is Dr. Gammon's daughter, who was born in Brazil and who will probably be able to revive her memory of the Portuguese language with comparatively little difficulty. We congratulate all these new workers on the splendid opportunity that awaits them in their chosen field.

Mr. and Mrs. Thos. L. Harnsberger, of the North Kiangsu Mission, after a very pleasant and useful furlough are returning to their field, greatly encouraged by some special gifts that will provide for the opening of both a boys' and girls' school at that station. On the same steamer will go Dr. E. W. Buckingham, the first medical missionary recruit that we have been able to find for China in a long time. We trust that his going will be the precursor of other similar additions so greatly needed to the working force in that field.

FAREWELL FROM MR. AND MRS. HARNSBERGER.

Upon the eve of our return to China, we take this opportunity through THE SURVEY to express our profound gratitude and thanks to the many churches and host of friends for their sweet Christian courtesy and great kindness and generosity wherever the Lord had led us during our helpful and profitable furlough. We wish to thank our Executive Committee of Foreign Missions, the good brethren in the Nashville office, and many individual members of our beloved Church for their lovely interest in our China work, and for a multitude of kindnesses every way. The finest sympathy and abiding fellowship has been our full portion everywhere in the home land. Our cup runneth over. Especial thanksgiving to God and deep appreciation is expressed to our beloved Mr. J. C. Hunt for the generous gift of both a boys' school and a girls' school for our new Taichow station. A wonderful mission spirit and great faith is seen in this man of God. He is a great partner and missionary with us in the Master's business over there. Mention should be made also of the excellent missionary spirit of Mt. Carmel Church, Raphine, Va., and of their gift of walls for the station compound, the gift of a native church for Taichow city by the good elder in Raymond, Miss., of two new residences and funds for buying land by the Executive Committee, and for the splendid gift of a hospital by the Belk brothers of North Carolina two years ago. The gifts by personal friends of a motorcycle, a stereoptican, a preaching tent, and a motorboat soon to come from the blessed friends of Roanoke, Va. A great company are with us who labor in much prayer and strong crying to God that many souls "must be born again" in the Taichow field. Invaluable are some of the beautiful friends the Lord hath given us. For all these charming blessings we thank God, rejoice and believe in you as our copartners and now return to China expecting and attempting great things in the name of our Lord.

You will join us in unceasing prayer that these gifts, together with us, shall by faith win *one thousand* souls to Christ Jesus during the next seven years. Let's get behind all these gifts with a mighty prayer to bring down the largest blessings to our Chinese—salvation by Grace. Here we open the stream of life to a multitude of souls that shall never have an end.

Good-bye and God's rich blessing upon every one who maketh a prayer for us and

the work. We are sailing on the *Empress of Japan* December 7th, and our China address is Taichow, Kiangsu Prov., China.

The great Lord of the harvest, bless and keep each one till we meet again.

Affectionately,

REV. AND MRS. T. L. HARNSBERER.

HIDDEN TREASURE.

1. The military profession in China is becoming much more esteemed—why?
2. The Chinese consider a childless widow the most forlorn creature in the world—how was such a widow honored, and why?
3. A procession to appease an angry god to stay a cholera epidemic—what did some of the followers do?
4. A few causes for the spread of cholera in China—what are they?
5. Which troubled the prospective bride most, a lack of education, or her inability to "do" her hair?
6. Has known only one "old maid" and has heard of only three—where?
7. The demand for Bibles greater than the supply—where?
8. A dire need—an urgent call—who will answer?
9. She didn't see, but smelled. What other experiences did she have?
10. Wonderful! a Japanese policeman can tell lost persons where they want to go—who says so?
11. Mary and Ruth—who were they?
12. A dream about to come true—what and where?
13. A great celebration in Mexico—what was the occasion?

SENIOR FOREIGN MISSION PROGRAM, JANUARY, 1921.

Arranged by Miss Margaret McNeilly.

TOPIC—MID-CHINA.

Hymn—The Morning Light is Breaking.
Prayer of Invocation.
Minutes.
Roll Call—Answer with an item of missionary interest on China Business
Scripture Reading—Psalm 97.
Prayer.
Solo—Selected.
Quiz—Hidden Treasure.
Topical—Editorial.
A Triumph of Grace.
Kashing Station.
Chinese Home Life in Hwaianfu.
Hymn—The Fight is On.
Prayer, closing with the Lord's Prayer in concert.

SUGGESTIONS.

From articles in the current issue of THE SURVEY, not used in the program above, get items for roll call. Use the secular press also.

Refresh the memories of the members of the society, with a short review of our Mid-China Mission.

Make earnest prayer for the missionaries, and the special needs of China at this time.

"The sands that count the years are low within the upper glass.
They slip away, these little years, so swiftly do they pass;
They take the song, mayhap, but leave the echoes sweet that hum.
The year, 'tis true, is gone, but there's another year to come."

THE JUNIORS

THAT LITTLE GIRL IN CHINA.

(Told by a little girl in America.)

Oh, I read the saddest story—
  But it's true!
There's a little girl in China,
Bright and pretty, I am sure,
And she might be very happy,
Though her parents are so poor—
But—her mother does not love her!
  That is *true!*

Does not love her own, own baby!
  Would you b'lieve
That such things could ever happen?
Well, that mother *sold* her child!
Sold her to some dreadful beggars.
And the wicked mother smiled
When they took away her baby.
  Did not grieve.

Oh, I cried hard when I read it,
  Wouldn't you?
How would *you* feel if your mother
Never held you warm and tight,
Never kissed you, never helped you
Say your little prayer at night?
Oh, I think I'd die of heartache,
  Wouldn't you?

Oh, I'm glad my mother loves me,
  Aren't you?
And I'm glad that God sends women
Just to find such babies there
And to love them, 'stead of mothers,
And to give them kindest care.
Oh, I'd like to help those women,
  Wouldn't you?

—*Mary Nowlan Wittwer.*

MISS ANN LOUISA REAVES.

A note from Rev. Henry Reaves, dated Soochow, October 15th, contains the following announcements:

"Miss Ann Louisa Reaves, age three days, weight seven pounds, hair, black but turning red, eyes, blue but turning brown, disposition, in the main good, but possessing plenty of pep after nightfall, desires appointment as a member of the Mid-China Mission. She will not be ready for regular work right away, but has already begun a form of irregular work that is valuable. After some twenty-odd years of language, collegiate, and Bible study she will be ready to be reckoned a full-time worker. Will you please see that that she is appointed?"

We congratulate these friends on the little visitor who, "trailing clouds of glory," has come into their home, and we earnestly hope she may be spared to brighten that home for the full term of its existence, and to fulfill their highest hopes as a worker in the same vineyard in which they are now employed.

A Happy Missionary. George Aiken Taylor, age 6½ months, son of Rev. and Mrs. G. W. Taylor, of Garanhuns, Brazil.

THE CHINESE CHILD AT SCHOOL.

By HELEN LEE RICHARDSON.

THE OLD.

TO THE average girl in China there is no such experience known as school life. Only a favored few can learn to *read and write*—never any geography, arithmetic, or science—and they are girls in wealthy homes. The poor—and China's millions are poor—have no time for study, and from the beginning it was never thought a desirable thing that a girl should be educated. As soon as she was of marriageable age she would marry and leave the family (*all* Chinese young women marry), and as she would have no use for knowledge, why waste money on giving it to her? Bind her feet, teach her to sew and cook, and she was equipped for life. This has been for centuries the only education the *masses* of Chinese girls have known.

In the home of aristocracy and wealth there was some variation, but still no education such as is known in Western lands. At the age of four or five the foot-binding torture begins—to end only at death. The bands are ever tightening, but are never to be removed except to be replaced by stouter ones. (Slaves are the only class forbidden to bind the feet.) The pain is excruciating. There is a proverb which says: "For every pair of bound feet a barrel of tears is shed."

After the child has learned to bear the pain with a degree of composure, she is daily taken over in the arms of a servant to her brother's classroom, where she is placed upon a stool about two feet nigh by the side of a square red table. There at one end of the table sits her teacher, who takes almost no notice of her except to tell her the names of the Chinese characters printed on square slips of red paper which he will from time to time pass over to her to be memorized. This she does and also memorizes his definition of the character. After a few years of this memory work a brush pen is put into the almost baby hands, and she is taught to make in regular order the strokes of which the hieroglyphics are composed.

The little thing can rarely stand more than three hours of this painful study at once. There is absolutely not one thing to make the study attractive—no pictures in the room or books; no emulation through being in a class (the work is always with the *individual,* never a *class*); no sympathy or inspiration to be drawn from the teacher, who is always a man and austere. Because he is a teacher he is a superior being, and must even be worshipped by his pupils.

There she sits, the little pale-faced, suffering child, trying to accomplish the almost impossible task assigned. With one hand she is holding an aching foot, while with the other she strokes or gently presses it, seeking to lessen the awful pain from which she is never free.

At the end of the lesson her maid will come and take her back to her mother's apartment, where she will lie on a bed, sit on a stool, or try to stand and press the ache out of the daily-growing smaller feet—anything to while the time away. Even this limited opportunity for study closes at about thirteen years of age.

In the afternoon the maid will bring embroidery material and give lessons in this most important feminine accomplishment (*every* girl in China *must* know how to embroider). Her tiny shoes, her handkerchiefs, her pillowcases, her powder puffs, her headbands (hats), all the decorations of her bridal chamber, which will require months and years in making—all these must be embroidered and *by her own hands.*

Time not occupied in this way may be devoted to dice, to novel-reading, to writing poetry (?), to manicuring her nails and having her hair dressed. She loves jewelry and pretty clothes, and usually has abundance of both. She rises a little

before noon and retires near midnight. She has no social life, and rarely ever leaves home except to go to the heathen temple to worship.

In childhood she had been engaged by her parents, and at about seventeen she leaves the parental roof to be married to the man whom she has never seen.

So ends the girlhood—the *education*, if you will—of a Chinese girl. We leave her as she enters her husband's home in her red sedan marriage chair while we enter a mission school for the other side of the picture.

THE NEW.

The mission school is usually surrounded by as much ground as the mission is able to buy. This piece of ground is enclosed by a six or eight-foot wall, and the entire enclosure is called a compound. The grounds are improved by trees, flowers, and tempting walks. Nothing that can be done to make the grounds attractive is omitted. A swing, croquet, and jumping ropes are provided with the hope that each child will soon discover her child heart and learn to care for *play*—something hitherto unknown.

Chapel services are held at eight thirty. Often by seven thirty half the children will have arrived in sedan chairs, in houseboats, in the arms or on the shoulders of servants. Those whose feet have been unbound walk attended by a member of the family or a servant (China is the land of servants). As one listens to the loud shouts and peals of joy coming over the wall from the happy children one can but realize that human nature, given a chance, is the same the world around.

Since the edict against foot-binding (issued about seven years ago), all the younger pupils have natural or unbound feet and hop and skip as naturally as children anywhere.

In a girls' school there is usually one man teacher for the Chinese classics, but all the other teachers are either Chinese or foreign ladies, often both. With few exceptions the children love their teachers and are never so happy as when joining with them in play. Remember, Chinese girls *have to be taught to play;* and it is usually the missionary who teaches them, and just such games as American children play (it is easy to see the great need for kindergartens in China just at

Foreign School and the Teacher, Mrs. Knox, at Kwangju, Korea.

Idols in a Bakete Village near Luebo and the young son of Mr. and Mrs. T. J. Daumery, of our Congo Mission.

this juncture). No greater service could be rendered China during the next twenty years than the completed redemption of her child life—body, heart and mind. Chinese parents *are willing.* This is the marvel. Once you get the child to enter the school, the process of education is much the same as in Western lands, plus the fact that the Christian atmosphere is always a marked feature and the teaching of the Bible compulsory. By far the large majority of children in Christian schools become Christian in thought and life, though many are prevented by parents from joining the Church.

In primary and middle schools instruction is almost entirely in the Chinese language, the grade of work the same as in our grammar schools. In the higher schools English is introduced, and is sometimes the chief medium of instruction.

How I wish that all who read this might catch a glimpse of the joy and the privilege of the work which so transforms lives and makes of them patterns for the Masters' use—*By permission of Boards of Missions M. E. Church, South, Foreign Department of Woman's Work.*

JUNIOR FOREIGN MISSION PROGRAM, JANUARY, 1921.

Arranged by Miss Margaret McNeilly.

TOPIC—CHINA.

Song—Hark, 'Tis the Shepherd's Voice.
Repeat the Lord's Prayer in concert.
Minutes.
Roll Call—Answer with a queer custom of China.
Business.
Collection Song.
Offering.
Scripture Reading—The Second Commandment.
Prayer.
Recitation—That Little Girl in China.
Quiz—What do you know about China?
Song—Selected.
Story—The Chinese Child at School.
Prayer for our missionaries in China, and the children among whom they work
Song—Jesus Loves Me.
Close with the Mizpah Benediction.

SUGGESTIONS.

Let the leader have ready some queer customs written out to give the children, in case they fail to have found some for themselves. It might add to the interest to have the children, where possible, to demonstrate the custom.

Have the Commandment repeated in concert.

The children should find their own answers for the quiz.

Pray earnestly for starving, diseased China at this time.

NEW YEAR'S RESOLUTIONS.

Now that the old year is ended,
While past failures stand out clear,
Let us make good resolutions
For the new approaching year.
Let's resolve to be obedient,
Truthful, honest, and alert;
Faithful e'en in trifling matters,
Doing even foes no hurt.
Let's resolve that in our labors
We our very best will do;
Never idling, never shirking,
Till our task is carried through.
Let's resolve, while we are making
All these resolutions here,
That we'll firmly strive to keep them,
Keep them all throughout the year.

—*Ruth Curtis, in Tidings.*

A CHRISTIAN SOCIAL CENTER.

THE Chinese Mission in New Orleans is unique among our centers for foreigners, in one respect. It affords a home for Chinese boys who are in school, and here they get their impression of American Christian homes. However, it is not the rule to have entire families, and this makes the following letter from Miss Anna Creevy, mission worker, especially interesting.

For several months we had with us a family, five of them being young children When possible to have them united with us in family prayers, the little ones took great delight in having their verses in turn, the ones who could not read repeating the words after the young mother, all joining in the Lord's Prayer.

Saturday nights are supposed to be "Rest Nights." Let us take a "snapshot" of one. Around the long study table sat several Chinese firemen anxious for some instruction in English. A dear little maiden was conning her Sunday-school lesson, while a lad was trying to memorize the names of the books of the Pentateuch. There were other folks in the room also.

After some lessons, an English student was requested to read in Chinese the Christmas story in Luke. Gar Foo was baptized in China by a faithful American missionary who crossed the Pacific in obedience to his Master's command. Then a Christian Chinese crossed the Pacific to study, and here in a mission in the United States he explained to his ignorant countrymen, in their own tongue, the gospel truths taught him in China by the faithful missionary.

The young sister and brother, regular attendants of the First Church and recently baptized and received into that church, learned their first Bible stories from their primary teacher at the mission. After writing to a former pupil about the step taken by these young people and adding how happy we would be were we to learn that he had felt it in his heart to take a similar step, we received a letter in which, speaking of it as "such a glorious step," he said that "at the present moment I cannot because I do not wish to be what may be called a hypocrite. You may not see me baptized, but some day during my life it will be done, and it must." May he soon see the light.

RAMON AND THE ROOSTER.

MRS. BELLA MCCALLUM GIBBONS.

SOME years ago a good Texas friend sent to the home of one of the employees of Goodland Indian Orphanage a fine full-blooded Rhode Island Red rooster named Mackey, a large, attractive bird whose feathers were of such a dark, rich red color that they fairly glistened in the sunlight.

In his Texas home Mackey had been a pet, and it was not long after he got accustomed to his new Oklahoma home before he made friends there, especially among the children of the school. In disposition he was mild and gentle, showed no desire to be domineering, would not fight unless attacked first, then in his quiet, methodical way he always gave the offender a good whipping, then crowed over him.

Several years after he came to Goodland, there was a very cold, bitter spell of weather, and Mackey, although he roosted in a well-protected fowl house, had the misfortune to get his feet badly frozen, and although the best of care and attention were given him, he lost his toes, but his spurs were left, he could still defend himself, even though he looked like a club-footed chicken.

During the spring after the cold spell, another rooster came to the same home, a bantam, called Dick, a high-stepping little fellow that would answer with a crow and would come to you when you called him. True to the nature of bantam chickens, Dick was a fighter, picked at the other chickens, would ruffle his feathers up and fight with him until Mackey gave him several good whippings, that seemed to settle him for the time being, and things went more smoothly in the poultry yard.

About this time a little Indian boy, Ramon Byington, was brought to the school by his guardian. Ramon was an orphan, his father died before the little fellow could remember him, his mother lived to see him six years old and she followed her husband home. A kind-hearted Indian took the child into his home, seeing the great need of Christian training for his people, decided to educate the little orphan in a Christian school. Unlike many of the full-blood Indian children, Ramon could speak both English and Choctaw, showed no signs of homesickness, had no trouble in getting accustomed to the routine of school life, was bright, energetic and faithful in discharging his duties in the school room, also in light chores about the premises.

Being of a social nature, he soon became a frequent visitor in the home where Mackey lived, was anxious to be useful, kept the wood box filled, always kept a bountiful supply of kindling on hand, swept the yard, helped work the garden, fed and watered the chickens, where he began to love and pity Mackey because he could hardly hobble around, and was fast losing his eyesight, besides Dick had found out he could whip the poor old blind rooster, was continually fighting him, would force him into a tight place, some corner or other place hard to get out of, then peck his head unmercifully until some one would come to Mackey's rescue, give Dick a good whipping, and put Mackey in a more open place.

Ramon gave Dick many whippings during those days. He had no love for the little fighting bantam, but he was very kind to Mackey, would feed him from his hand, hold a vessel with water in it for him to drink out of, find the best protected place in the poultry house for him to roost during the night.

One day there was heard a commotion in the chicken yard, Ramon heard it too, and ran as fast as his feet could carry him, found Dick had Mackey hemmed in a corner, almost dead, ducking his head first one way then another, to avoid the sharp bill of his antagonist. After Ra-

mon had severely whipped the little bantam, he came into the house with his pet under his arm, trying to stop with his handkerchief, the blood that was running profusely from the chicken's head. The child's face was flushed, he had gotten very warm in the chase, and also very angry, so angry he could hardly command his voice, but he rested a moment or two, then in a passionate voice exclaimed:

"I'm mad at Dick! So mad I want to kill him, and he ought to die. He's too mean to live. I'll never feed him no more, nor give him any water to drink. He's too mean to eat and drink, he ought to have to starve to death for being so mean, and the way he fights this poor old blind, hopping rooster, makes me cross all the time. Please let me kill Dick!"

Some one suggested that it might be better to kill Mackey, he was very old, could not live much longer, at best life was no pleasure to him now, he was blind, could hardly get around, and no doubt suffered many aches and pains that no one knew of. Besides, if Dick were killed, other chickens would still fight Mackey. Death was all that would end his troubles.

"Maybe so it would be best for Mackey to go," he answered, "and if you want us to, we little boys will kill him after school is out to-day."

That evening before the retiring bell rang, Ramon paid his nightly visit. Seating himself before the open fireplace, he told in his simple childlike way of the death and burial of the rooster.

"Poor old Mackey does not hurt tonight, am glad too, but us boys all hate to see him go, if we do know he is better off. We found him in the chicken yard,

Rev. C. J. Ralston, our Veteran Indian Missionary, and a little orphan Choctaw, who is going to Oklahoma Presbyterian College just as soon as she is old enough, is the top picture. Mr. Ralston founded O. P. C. as Calvin Institute in memory of his little son.

The next picture is of Mr. Ralston and a group of his grandchildren in the faith, second generation of Christian Indians, whose parents begged Mr. Ralston always to care for their children.

The Third Generation since Mr. Ralston went to the Indians is shown on the third picture, the baptized children of the church.

sitting on the ground, just sitting there still like and his head was great big, eyes done gone to sleep, but his head quit bleeding, but was sore where Dick pecked him so much. I picked him up, Elliston brought the ax, Sylvester had a hoe. We carried him to a stump, Nicholas held his head, Elliston cut his neck quick so he did not hurt much, got still right now! Jacob brought a tin box with lid, when Mackey stretched out, did not move. we put him in the box, fasten the lid, carry to the orchard, found a big plum tree that makes big shade, dug a deep grave and put Mackey in it, where the sun and rain can't get to him; and we put two big rocks over him to show where he is."

"We do not feel cross with Dick now, am sorry for him because he is so mean. Mackey is better off, Dick can't hurt him no more now and won't have to hop round trying to get away from Dick, won't be blind no more, but Dick is mean, am sorry for Dick, hope he will quit fighting, quit being mean, because even if he don't get killed, he won't live always, he will have to die some of these days. Everything, everybody dies, and if Dick keeps on being mean to old blind chickens that can't help themselves, he will never see Mackey no more, 'cause Mackey was a good rooster, Dick was mean to him, nearly killed him to-day, we had to kill him and Dick is so mean unless he quits it he can't go where Mackey went. Can he?"

Those in the room who had listened to Ramon's pathetic little recital knew and understood what was in the heart and mind of the little Indian boy, his picture of heaven was a place where all good people, animals and birds, went when they died. It was made clearer to him day by day, and before school closed he could give a beautiful description of heaven, the place where God and Jesus lived, where all good people went when they died, and where he was trying hard to go.

JUNIOR HOME MISSION PROGRAM FOR JANUARY, 1921.

Prepared by Eleanora Andrews Berry.

ASSEMBLY'S HOME MISSIONS.

1. Hymn—Bring Them In.
2. Prayer—For Our Church's Home Mission work for all the lost sheep in the bounds of our Church, that they may bring many, many lambs into the fold of Christ.
3. God's Promise to a Nation That Puts God First—Psalm 33:12-22.
4. What Assembly's Home Missions Does.
   a. Evangelizes.
   b. Sustains.
   c. Builds Churches and Manses.
   d. Maintains Schools.
5. For Whom Does It Work.
   a. For us.
   b. For Foreigners.
   c. For Indians.
   d. For Westerners.
   e. For Mountaineers.
   f. For Negroes.
6. New Year's Resolutions.
7. Prayer—for the children in our Sunday schools and junior bands and all other organizations, that they may be trained to realize that Christ's Commission is the great work of the Church, and that the work of the Church is one, each department being vitally linked with the other, all being equally important.
8. Hymn—The Sweet Story.

NOTES: From leaflets and Annual Report explain the activities of Assembly's Home Missions.

5. See articles in this number. Show that through its Church Erection Department, Assembly's Home Missions helps any church which applies, provided the money is in hand. It also serves many churches through its Sustentation Department, the members of which frequently do not realize they are drawing from Assembly's Home Missions funds, as the aid goes through the Presbyterial Committee. Find out whether *your* Presbyterial Home Mission Committee receives aid from Assembly's Home Missions, and if so, whether your congregation draws aid from your Presbyterial Home Mission Committee.

7. Let each child respond with a New Year's Resolution, bearing on Home Missions.

HOME MISSIONS

Rev. S L. Morris, D. D., Editor.

Miss Eleanora A. Berry, Literary Editor.

Hurt Building, Atlanta, Ga.

Our January Topic-Assembly's Home Missions.

A NEW KIND OF CATECHISM WELL WORTH YOUR STUDY.

MRS. Assembly's Home Missions Secretary returned to her home one evening after a strenuous day. She had that morning served on the committee to hear the children from the Sunday school recite the Shorter Catechism and receive a Bible, and most of the afternoon had been spent at a meeting of the Executive Board of her auxiliary.

Discussion had been rather lively there. Some of the ladies who were much interested in the work being done at the Mission Chapel wanted to take part of the money raised during Home Mission week for the equipment of the dormitory at Oklahoma Presbyterian College, and use it in making repairs on the chapel. The pastor had been there, and even he had been rather of the opinion that "Home Missions is Home Missions," and quite hazy as to the various phases of Home Missions. All in all Mrs. A. H. M. Secretary felt that she had done well when she convinced the board that the money absolutely *belonged* to the Assembly's Home Mission Committee for the object for which it was given, and that none of them had any right to divert it. As she leaned back in her chair, resting, she felt that she herself had been catechized that afternoon, and she decided that what was needed was a catechism which the people of the Church might study. Being a woman of action, she went to work, and this is what she evolved:

Q. *What is the chief end of the Church?*

A. The chief end of the Church is to carry on the work begun by Christ, to which he devoted his life, and for which he died. The "mission of the Church is Missions."

Q. *How is Missions divided by the Church?*

A. Like "all Gaul," Missions in the Presbyterian Church "is divided into three parts:" Foreign Missions, Assembly's Home Missions, and "S. P. C." Missions,—these initials signifying Synodical, Presbyterial and Congregational Missions.

Q. *What is the difference between these phases of Missions?*

A. Foreign Missions is the work of the Church in carrying the gospel "unto the uttermost part of the earth." S. P. C. Missions come at the other extreme, the work of Synod, Presbytery, and Congregation, ministering to spiritual needs in their respective bounds. Assembly's Home Missions is the connecting link between the two. It is like Foreign Missions in that it ministers to foreigners and special classes, and it is like S. P. C. Missions, in that it seeks to relieve the spiritually destitute in our land in obedience to the command of Christ, "beginning at Jerusalem," which makes each Christian's first obligation to minister to the man next to him.

Q. *What is the difference between S. P. C. and Assembly's Home Missions?*

A. S. P. C. Missions is Synodical, Presbyterial, or Congregational Missions, the conducting of a work in their respective bounds, which each is able to carry on of itself without outside help. Assembly's Home Missions is a co-operative work. It is the whole Church at a task which cannot be fully accomplished by any Presbytery or Synod acting separately and alone, bringing all the Presbyteries into a spirit of unity and harmony through the fellowship of a common service.

Q. *In what does the work of Assembly's Home Missions "principally" consist?*

A. The work of Assembly's Home Missions principally consists in meeting the needs of the frontier, mountaineers, foreigners, Indians and Negroes,—needs that no Presbytery alone can meet in its own bounds, and therefore the assistance of the entire Church is needed.

Q. *How is the work of Assembly's Home Missions "summarily comprehended."*

A. The work of the Assembly's Home Missions is summarily comprehended in eight departments: evangelism, sustentation, church erection, mission schools, frontier, mountain, foreign-speaking, and colored evangelization.

Q. *What was the scope of operations and results of Assembly's Home Missions last year?*

A. It supported 764 missionaries, including wives; served ten nationalities in its foreign-speaking department, supported 37 ordained ministers among the Negroes; 243 workers in the mountains, 84 Sunday schools: 72 preaching points; conducted 47 mission schools; received 5,767 on profession of faith and 2,200 by certificate, and supported fifteen evangelists, aided as many others, and held 170 evangelistic meetings.

Q. *Wherein consists America's "humiliation"?*

A. In the fact that the Department of Justice has warned the American people that there are in our country at least 300,000 people who hate the Republic and are seeking to overthrow its free institutions; that Mormonism a religio-political organization, is an aggressive, growing, anti-Christian factor to be reckoned with; that Romanism is constantly gaining increased political power, and is strongly anti-Protestant; that more than 50,000,000 adults within her bounds are not Christians; that 27,000,000 under twenty-five years of age are untouched by any religious training; that population is gaining on church membership at the rate of more than a million a year.

Q. *How much did the Church contribute last year for this great and fundamental work?*

A. $407,643.28.

Q. *Is this sufficient to meet the obligations laid by the Assembly on its Home Mission Committee?*

A. The Assembly estimated that it would require at the very least $640,000; and the Home Mission Committee appropriated at the beginning of the current year, for this purpose $617,000.

Q. *Has the response been sufficient to meet this appropriation?*

A. Eight months of the year have passed and the treasurer has received only $203,715, but the need and demands are greater than ever.

Q. *What are the special embarrassments of Assembly's Home Missions at this time?*

A. Obligations on long delayed buildings such as the dormitory for Oklahoma Presbyterian College, cost $100,000, the Negro Girls' School, cost $60,000, and the larger schools in the mountains, making a total of $287,000, must be met at once, as these buildings are all in process of erection, while only one-half of the amount is in sight.

Q. *Is this the only cause of the committee's embarrassment?*

A. By no means. Not only is the committee now in debt more than $50,000, but it has been compelled very reluctantly to decline applications in the past two months amounting to $75,000, which means that the work must suffer and the needy must wait.

Q. *In what way can this embarrassment be relieved and our obligation to desperate need be met by the Home Mission Committee?*

A. By each pastor and church recognizing that the obligation in behalf of this cause is as great and as binding as that of any other and that no church can prosper and progress unless it builds itself up by enlarging its bounds and its constituency to correspond with its growing demands. While the $3,500,000 was overpaid by $800,000 the Church withheld or diverted $160,000 of the amount provided by the Assembly in its budget for this fundamental work.

Q. *Will the Church meet its obligation to this work?*

A. The Church must answer for itself.

NEW YEAR.

May the year go softly, friend,
To thy tread;
May the shine and shadow blend
To thy need;
May the God who loves us all
Watch for aye, whate'er befall,
O'er thy head.

May the year go softly, friend,
If He will;
And whatever winds attend,
Good or ill,
May the Master still command;
In the hollow of His hand
Hold thee still.

May the year go softly, friend,
Where thou art;
May all good that it shall send
Be thy part;
Like a snowflake in the air,
Be the heavy hand of care
To thy heart.

May the year go softly, friend,
Toward the goal;
May His strong right arm defend
And control.
Should He call where thou dost dwell,
May it be that all is well
With thy soul.

—*Will Allen Dromgoole.*

"GOD'S OWN ARM HATH NEED OF THINE."

Address Delivered at Jackson Conference.

J. A. KENNEDY, *a Kentucky Layman.*

A WISE sage once said, "Man was not born to solve the problems of the universe, but to find out what he has to do, and to restrain himself within the limits of his comprehension." We are to-day facing conditions undreamed of heretofore. Man seems to have lost himself. He is dreaming dreams and seeing visions, but his dreams and visions are not of God.

We who have been taught from infancy that the main business in this life is to "glorify God and enjoy Him forever," have ceased to instill this great truth into the hearts and minds of our young people. We have allowed them to drift with the tide, resulting in strange doctrines and heresies.

The world war has not been followed by great revivals of religion. A wave of indifference regarding God's laws and God's precepts has followed in the wake of war. Never in history has the Sabbath day been desecrated as it is to-day. Decline of family religion, failure to observe God's ordinances, flagrant violations of His sacred commands, are some of the evils that confront the Church to-day.

No Hindoo mother, in her blindness, ever stood upon the banks of the Ganges and cast her first-born into its flood in sacrifice to her heathen god with more zeal and devotion than does the modern American mother cast her children at the feet of the god of Form and Fashion. No ancient Israelite ever swung a censer

or burned incense in the groves or high places of Palestine in sacrifice to the heathen god and goddess of Baal and Ashtaroth with more earnestness than does the modern American citizen bow before the shrine of greed and mammon. No kinky-headed cannibal in the heart of Darkest Africa ever gorged himself more disgustingly on the flesh of his brother man than does the modern American profiteer fatten from the savings of his victims, often extracted at an expense of blood and tears.

Midnight orgies, unholy deeds, heathenish performances, are being perpetrated every day under the guise of law, that would shame a slant-eyed Celestial in his Joss House, on the banks of the Yellow River. "Hath a nation changed its gods which yet are no gods? but my people have changed their glory for that which doth not profit."

This vision portrayed by the weeping Prophet is but a portrayal of conditions that confront us to-day. Satan has lulled us to sleep with his slumber song of deception. Every day the souls of men are being sold for a "mess of pottage." He steals into the inner chambers and binds us hand and foot ere we are aware.

Already sacrificial fires are burning in heathen's temples in Christian America. Several Northern cities have their Buddhist shrines; they are burning incense before strange gods upon the Pacific Coast. Here and there the red fire of Bolshevism lifts its head, threatening the horrors that infest unhappy Russia. Are we to stand powerless in the presence of impending disaster? I say no! Ten thousand times no!

"Will ye play then, will ye dally,
With your music and your wine?
Up! it is Jehovah's rally
God's own arm hath need of thine."

The Church faces a gigantic task. To accomplish this task we must have men and women who are filled with the spirit of God, we must get back to first principles and commence with the child, training it in the home and in the Sunday school. We Kentuckians have spent millions in improving our herds of cattle, our horses, our sheep and our swine. But are we laying the foundation for a better breed of men? Our boys and girls are our greatest asset. They constitute the bulwark of the nation. We must give them that spiritual food that will develop strong, stalwart men and women. Men and women, "who live above the fog in public duty and private thinking." We Presbyterians must get out of the cold storage business. For several years my business as a traveling man has called me to different parts of the State. Wednesday nights I usually look up a Presbyterian prayer meeting and it is astonishing the number of frosts I have found in the hottest weather. We must make our Church services more attractive to our young people. These young people constitute the future Church. If you haven't a wide-awake attractive Sunday school in your church your church is doomed. You cannot afford to deny these young people the spiritual training that is theirs by right of inheritance. Here are the future empire builders and home makers. The destiny of these young people is invested in our generation of men and women. Are you shouldering your part of this responsibility?

The Church of God is the only salvation of the race. Go where you will and you come in contact with a restless, dissatisfied, discontented people. Men are busy chasing spectres that fade with possession. The only panacea for the world's unrest is the religion of the Lord Jesus Christ. We are moving in a vital living present. The past is history. The Church faces the future. Great deeds can never die, but we cannot afford to rest on the deeds of our past leaders. Moses led Israel through the wilderness, but it remained for Joshua to conquer Canaan.

I find a sentiment in the Church today looking backward and not forward. Ancestors are wonderful. All of us are afflicted with them, but the disease is

more prevalent in some localities than in others. Leave your ancestors at home. Hang them on the family tree. They have no place in the Church to-day. Ancestral worship will never solve our present day religious problems. We can't afford to fold our arms and pursue a do-nothing policy for weeks and months and years, because our pastor has been called to some other field, or because some valued and beloved member has been removed by death or distance. God speaks even as He did to Israel, after the death of Moses —"Go forward." Leaders are born every day and it remains for you and for me to develop these leaders. Are we equal to the task? We fought a great war and God has given us a great victory at a fearful expense of men and money. Must we surrender the fruits of this victory—

"Hold up the banners; smelt the guns;
Love rules, her gentler purpose runs.
A Mighty mother turns in tears
The pages of her battle years,
Lamenting all her fallen sons."

Our dream to-day is of eternal peace. The Church has only to gird herself in the panoply of God and go forth to heights undreamed of. Man is still dreaming of power by might. We have closed our ears to the still small voice that says, "Not by might, nor by power, but by my spirit." The pages of history are littered with wrecks of men and nations who have dreamed of conquest without God. The little Corsican could see visions of himself at the head of a great empire builded upon might and power. He struck terror to the heart of Europe as he led the armies of France from victory to victory. But he was vanquished at Waterloo. His sun went out in darkness at high noon. Banished to a lonely island, he beat his life out like a caged bird, as restless as the sea that kissed the rocks at his feet.

But recently another monarch, abrogating to himself the divine right of kings—drunk with a dream of power and world conquest, plunged this old world into the bloodiest war of all history. Once more, God spoke, "Not by might, nor by power, but by my spirit." Kings have lost their crowns, monarchs have vacated their thrones and this dethroned monarch has found a haven in Holland where literally speaking he is "sawing wood and saying nothing." His dream of world power and world conquest was but an aircastle that has tumbled into ruins at his feet.

While we have been fighting the battles of freedom, Satan has been assailing our weak points. When a common foe attacks our nation we are a united people. All our sectional, political, industrial and social differences are forgotten and we present a united front to the foe. Satan, the common enemy of humanity is stalking through the land. All God's people should rally round the flag of Christianity and march as one army of righteousness against the strongholds of Satan. These Christian soldiers must come from the Sunday school. I beseech you to hear the call of your Church to-day and when you go home from this convention open a recruiting office in your church for the Sunday school.

We try to fool God with all kind of excuses. Too many Christians are like the old darkey who was hauled into the court on a charge of "shooting craps." Rastus was trying to prove he was elsewhere and asked to define an alibi. He says: "Dat am provin' dat you is at prayer meeting, whar you ain't, in order to show dat you is not in de crap game whar you is." God knows your conditions always, quit trying to fool Him with flimsy excuses, but throw your whole soul, heart, mind and body into the work of your church and Sunday school. Then you can see a mighty moving toward God and victory. God is love, and love is God. Man may grow cold and indifferent, but God is always love. Your life is as useless without God as an electric plant without a motor. Man can plough and plant, but he will never harvest the crop without God's air, God's rain and God's sunshine. You can destroy the commercial life of the nation, stop every railroad, burn every ship, close every bank, cut every artery of trade and

commerce, then sever connection with the outside world, and we would still exist as a nation. It would mean a turning back of the clock of progress for several centuries; but suppose God would stop the works of creation and providence for one hour; suspend the law of gravitation, the sun and moon refuse to shine, the air grow dead and still? Suppose God would forget this old world for one short hour? The mind of man is too puny to figure results.

The thoughts of man turn lightly to these things, God holds our destiny in the hollow of His hand. In a moment, in the twinkling of an eye He can bring these things to pass. We plan as if our lives would last a thousand years. We shut ourselves within ourself. We are thinking more and more of earthly pleasures and earthly success, and less and less about the needs of the soul. We are of the earth earthy. One of these days like Paul you are going to meet God on the road to Damascus. What are you going to do about it?

A few weeks ago I spent Sunday in a Kentucky town where a Chautauqua was in session. I enjoy a good Chautauqua. I followed the crowd to the tent, expecting a wonderful treat. The first part of the program was musical, and good music, but music entirely foreign to the Sabbath. The musical program was followed by a long-haired orator that would have done credit at a Fourth of July picnic. One of these spell-binders that makes the boys throw up their hats and yell in a heated political campaign. He made a good speech, but God wasn't mentioned. Across the way our dusky brethren were holding their religious services. Above the din and turmoil of the Chautauqua tent, I could hear the strains of that grand old hymn "Rock of Ages, Cleft for Me, Let Me Hide Myself in Thee," sung as only the darkies can sing. As I listened, I wondered which service delighted God most on that beautiful Sabbath day in that quiet Kentucky town. I believe in Chautauquas, but as Christian men and women let's demand a program on Sunday in keeping with God's holy day.

God's arm is not short nor has His mercy failed. Man for the moment has lost himself. The only way back home is through the religion of the Lord Jesus Christ. We have allowed our vision to become obscured. Wipe away the cobwebs from the windows of the soul and get a broader vision of the Christ. If we would have a greater Church and a greater Sunday school, and I mean it in every sense, we must strike now. We must mould a sentiment for righteousness that will rule the world. A sentiment that says, "Remember the Sabbath day to keep it holy." A sentiment that protects the sanctity of the home. A sentiment that acknowledges the sovereignty of God in all things. A sentiment that will so fill the hearts and minds of our great men in times of national peril as to enable them to settle all national disputes by the grace of God and not at the mouth of cannon.

To do this we must commence with our young people. The home, the Church, the Sunday school and the day school must be dominated by the spirit of God. When we go to our homes let us take this spirit with us. It is the only solution of the world's unrest. Spirit filled men and women are invincible. They conquer the world. The powers of darkness and sin melt away in their presence. God walks with them hand in hand. The songs of the redeemed will fill the land, mountain, hill and plain will echo and re-echo to the tread of God's host, bearing aloft the flags of love and peace, filling the earth with a hope that can never die and a faith as eternal as the everlasting hills, marching ever on "fair as the moon, clear as the sun and as terrible as an army with banners." This is no Utopian dream, but a fulfilling of the promises of God, promises that can never fail, and when you and I accept these promises, then, and only then, the "kingdoms of this world will have become the kingdoms of our Lord and of His Christ."

OUR WITHIN-THE-DOOR NEIGHBORS.

By BARBARA E. LAMBDIN.

ACCORDING to the latest census, Atlanta's Negro population is just about one-third of the total population of the city.

Of course the Colored people have their own churches and various religions and welfare activities, including the Y. M. C. A., now occupying a splendid new building, to which the white people contributed liberally. This building already has cost $100,000, and is now being added to in the attempt to meet the growing needs of the Association. But still there are great religious and social needs among the Colored people which it is dangerous to ignore.

In 1916 the evangelical denominations in Atlanta organized a Committee on Church Co-operation, which has developed into the Christian Council, the agency through which the churches, the Y. M. C. A., the Y. W. C. A., the Salvation Army and others can co-operate along various lines in promoting the cause of Christ and truer Christian living. The Inter-Racial Committee of this Council has been instrumental in remedying many conditions that were unjust and hurtful to the Negroes of the city and in promoting a better spirit between the two races.

Through the medium of the Council, the other evangelical denominations show their interest and sympathy, and co-operate in a practical way in the work of the Presbyterian churches for the colored people in the two very successful missions within the city limits, and the splendid mission in Decatur, Ga., carried on largely by the Presbyterians.

This work is not new. Twenty years ago the Central Presbyterian Church started a little colored Sunday school which became the Frazier Street Mission. This mission has been carried on through all these years by the Central Church, but it has never accomplished what it was felt that it should accomplish on account of the lack of workers and especially of a trained man who could give all his time to the work.

On July 1, 1919, Rev. Graham F. Campbell, a graduate of Union Theological Seminary of Virginia, who had decided to devote his life to the Negroes in America, was called to take charge as superintendent of the Atlanta work, which is supported jointly by the Home Mission Committee of Atlanta Presbytery and the Executive Committee of Home Missions. Mr. Campbell is a Virginian by birth, the son of missionaries to Africa who afterward conducted an industrial school for Negroes in Virginia. While a student at Union, Mr. Campbell had been connected with the Richmond Colored Mission, and later had assisted Rev. John Little in the Louisville Mission, so he came to the work in Atlanta not only with compassion and love and an understanding of the needs of this lowly race, but with practical experience as to how best to meet their religious and social needs.

His beginning, the first Sunday at the Frazier Street Mission, was rather discouraging—only nine pupils present. In two weeks the attendance increased to

Part of the Kindergarten. Louise Meade, the teacher, is a product of the Mission and Spellman Institute.

Boys at Frazer Street Mission, Atlanta, Ga., digging for their bath-house.

170. With adequate help the Atlanta Mission eventually should equal the Louisville work, which Dr. J. Sprole Lyons, pastor of the First Presbyterian Church of Atlanta, recently termed: "Probably the best work that has ever been done in America for the colored people. About twenty years of effort, white people for the colored, a Christlike work."

In the fall of 1919, and again in 1920, a "Black Wednesday," was observed in Atlanta, not a day of rioting and bloodshed, race against race in a death struggle, but an all-day meeting in the interest of religious work among the Negroes. The meetings were held at the First Presbyterian Church; lunch was served to all by the ladies of the church, and the entire day was devoted to a frank and kind discussion of this great problem, participated in by religious leaders of the two races.

In this way, the present needs of the colored people and the effort of the churches, through Mr. Campbell and his small, but devoted corps of workers from the different Presbyterian churches of the city, are gaining wider sympathy and help in their self-sacrificing work.

A new mission was opened September 5, 1920, in "Pittsburg," a thickly populated Negro district. A thorough canvass was first made by Mr. Campbell, with the assistance of Rev. E. A. Thomas, pastor of the Central View Church, and others, which revealed that this is one of the darkest and most neglected sections in Atlanta. The colored people themselves were very anxious to have a mission established in their midst. A Negro minister stated that there are 1,000 of his race within a few squares of the location selected who never go to any church.

With the aid of the Assembly's Home Mission Committee, a good corner was purchased, on which stood an old frame house, formerly a Negro residence. The first Sunday that the mission was opened 87 pupils came, the next week 160. The enrollment is now 250, with an average

Pittsburg Mission, the first Sunday

attendance of about 150, a "capacity crowd" for the little shack. It is planned soon to inaugurate the various week day classes and meetings which make such a large contribution to work of this character.

At the Frazier Street Mission there is a daily kindergarten, a Monday boys' club, Tuesday mothers' sewing class, Thursday girls' sewing class, a Friday C. E. meeting and Saturdays are devoted to visiting. These activities are all serving a splendid purpose, helping to form habits of obedience, cleanliness, honesty and better living—training that all children, of whatever race, should have in a Christian land.

I wish that you could have been at the new Pittsburg Mission several Sundays ago. It was a rather threatening day, and there were just about 100 present—all shades of color and intelligence, but one in their need of help. They overflowed the little tumbledown shack, and the primary department met out in the open, in the front yard. When all gathered in the house for the closing exercises no one could doubt the urgent need of larger and more suitable quarters. How the children sang the stirring hymns, "Send forth the Light—Shine for the Lord where you are"; "Brighten the corner, just where you are"! Two girls of this mission, the Sunday before, had recited without missing a single word the Lord's Prayer and the Ten Commandments. Who can estimate the influence of this work in time and in eternity, in storing the receptive minds of these colored girls and boys with the word of God and helpful Christian hymns; of giving the good news of the Saviour we love to these young people living in surroundings where everything tends to pull down morally, and where these missions are truly a Light in a dark place.

It is the hope ultimately to develop an institutional work in Atlanta, with a Presbyterian church having its own colored pastor. This is an undertaking of more than local importance—its influence will extend in ever-widening circles throughout the entire South, and to other sections and lands, if, by the gifts of our Church people, adequate equipment and support enable the mission to bring the true gospel of Christ to Atlanta's more than 63,000 Negroes.

ECHOES FROM "BLACK WEDNESDAY."

NO SUPERIORITY is real which does not carry with it a sense of obligation for the weaker. If the white race is the superior race, it must show itself such, by acknowledging its obligations to a weaker race.

The old French aristocracy knew this truth, and expressed it in its "Noblesse Oblige."

Our policy of repression is the policy of keeping a kettle boiling with a weight on it—no safety valve. It is the policy of the Jews who killed one Man, for fear that their people and nation might be removed.

The Negroes need education and religion and all the moral forces. The greatest monument that the South can erect to Henry Grady is to carry on his work of sectional unity and harmony and generosity to this race.

C. B. WILMER,
Rector of St. Luke's, Atlanta, Ga.

My people do not know God, they do not know right, they do not know truth.

* * *

Those who work among the colored people in this country are scorned and ostracized, but they do not care for that. You are sending us some of your best, and we love them. We need Sunday schools and Bible schools, but friends, you have only touched the edge of our ignorance, superstition; you have only touched the edge of what is damnable. O friends, will you resolve today that you are going to lift up this fallen race at your doors.

We are asking you for something that is more precious than money, that is yourselves, your service. It will be in the service of God and humanity. You have done much for us; won't you do more?

Your God shall be my God, your people my people, and friends, when you die. I want to die there, and be buried in your burying-ground. Your God, your people, your education, your intelligence, and at last your heaven, my heaven.

God had given you the leadership and we are willing to follow. If you follow the Holy Rollers, we are going to, just because you are in it. Everything you are in, we want to go in. If you have arts, we want to have them; if you have education and music, we want it too; if you wear hobble skirts, we hobble too. God sees my needy people; will you help us to see God? We have tried everything else except Christianity—we have tried politics, with the Democrats and with the Republicans, and we are in the same condition as when we started. And now, friends, let us try Jesus Christ, that we may come face to face in this great work, and take it for him that the world may see it. Jesus said, "Let your light shine." If the world could once see the negro converted, it would glorify your Father.

REV. W. A. YOUNG,
General Assembly's Evangelist to the Negroes.

Nothing but the love of Jesus Christ, nothing else in earth or heaven will make us feel like brothers and sisters but the love of Christ.

* * *

The truth is that the average negro preacher doesn't know the Bible; he is just as apt to take a text from the almanac as anything else.

If you find yourself alone doing the Lord's work, you need not be surprised. Christ had twelve disciples, and one of them was a rascal from the beginning. When Christ was on the way to Gethsemane, eight of his disciples were too weak to climb a hill, and when he went on, the three were too sleepy to go any further.

* * *

Good white folks and good colored folks can work together, but bad white folks and bad colored folks had better be kept apart.

Pastor of a Northern Presbyterian Church for Negroes, at Decatur, Ga.

I worked among the negro soldiers during the war, and tried to help them in their early days in camp, and afterward in adjusting themselves to their home communities after their return. They had become the real "apple of my eye." They went into the war with a feeling of expectancy and enthusiasm and eagerness, more I think than any other soldiers. Probably more than any other soldiers, you noted an improvement in them after they got into camp. I got greatly interested in the miracle that happened to those boys, the absolute transformation, their response to the training and surroundings.

During the war Secretary Baker sent Dr. Thomas Jesse Jones, a white man, and Major Moton, a colored man, to discover what were the actual facts of the negroes overseas, and I shall not forget the report of Major Moton. Before the Armistice, when America had been assigned the task of taking Metz, and the army was arranged in a semi-circle about that impregnable place, at the very center of the formation surrounding Metz, at the crucial point, was a negro regiment, placed there because of their fighting record, their undoubted courage—they had won the place by their work as fighting men.

I have come into a growing value of the negro and his place in society. We have talked a lot about the negro problem; I think that it is time we stopped thinking about this, and we put the negro as an asset in our American life. This is what has happened in my mind. I have become today an optimist on this

subject. An optimist because of what has been done and what may be done by the Church. The Southern men with whom I have worked have decided that the Church of Jesus Christ is the only agency capable of dealing adequately with this question. The white churches cannot hold themselves aloof from this whole situation and save their own souls.

Fundamentally, this whole question is evangelistic. I recall the Methodist preachers of the old days who went out as evangelists. If we forget the past it will be our shame. If the gospel was able to do what it did for those slaves, if it trained for leadership Dr. Sheppard and Bishop Jones, what cannot it do? I am not willing to experiment with anything else. It is just the same sort of gospel, and we are just the same sort of folks.

We shall never accomplish anything until we take this as a thing that we cannot do of ourselves, and recognize that only God alone can solve it. At a meeting in Nashville, the Governor of Tennessee said, "I am so glad to see you white and colored Christian men getting together. The State of Tennessee can never go forward until the moral element of the people work together."

There is the danger which some fear of race equality. What I am afraid of is not that we shall be contaminated as a race, but that we may not have conscience enough with the people who are, in so many ways, at our mercy. I need not remind you of the long, long ages of oppression of the stronger people, who take advantage of the weaker—that is the story that lies all through the history of the past, in all ages and countries.

It is going to take a great deal of conscience to keep us just and fair and honest; it will take a lot of the grace of God—a religion that is clear-cut in its convictions of conscience. That is the job of the Church. You will never get anywhere in any other way.

What we need is trained leadership among the Negroes. There are less than 100 college graduates to go out each year from the 12,000,000 Negroes in America. The difficulty about the leadership among the Negroes to-day is that there is more heat than light. The Negro doctor is the most important element in the health of the South.

This thing is not hopeless if we will have the courage and dare to follow Christian principles now.

The greatest honor that could be paid to our Lord Jesus Christ would be to work out this problem in the South. I would like to write a great hymn, to build a great church as a memorial to him; but we can solve this thing and live out his principles and glorify him in a realm where I think the glory would be greater than in any other way. If we try to settle this question by fire and rope, he will be put to shame. Shall we give him a chance with this thing?

DR. W. W. ALEXANDER,
Associate Secretary Inter-Racial Commission Southern Division.

THE SOUTHERN PRESBYTERIAN CHURCH AND THE MEXICANS IN TEXAS.

REV. WALTER S. SCOTT.

IT should be a matter for gratification to all the friends of our work among the Mexicans in Texas to know that this missionary enterprise of our Church is in a more flourishing condition to-day than at any time in the more than thirty years of its history.

The outlook for still greater growth and development is bright and most encouraging. Our advance is only limited by the number of ordained ministers we have been able to secure to man the field and take advantage of the wonderful opportunities that Providence is placing

before us in this department of our Church's Home Missionary work.

At the same time, the Mexican population is increasing each year by the thousands; the work is broadening; the number of fields to be supplied are multiplying; and the cost of prosecuting the work has also greatly increased, thus increasing the burdens and multiplying the problems for those who have the work in charge.

Besides the Texas-Mexican Presbytery with its twenty-one churches, its twelve hundred members, and its ten ordained workers, our Church has a flourishing mission in the city of Dallas, which is being conducted as a union work in collaboration with the Methodist Church, and which is in charge of Rev. E. S. Rodriguez, of our Church.

Then we have a field in central and northern Texas composed of 114 counties, known as the "Advance Field," in which there are five churches, twelve Sunday schools and 410 members. This field is in charge of Rev. R. Avila and the writer.

A well-attended camp meeting was held in this Advance Field, near Taylor, in July, which was unique in many ways. It demonstrated the progress that has been made and proved the religious development of our membership. At this encampment an Elders' and Deacons' Association was organized composed of the ministers in the field and the officers of the churches.

It is intended that this association shall not only help to conduct the evangelistic work within this field, but it will also serve to train the officers and the membership and prepare them for the Presbytery into which this field will ultimately be organized.

We are publishing a monthly periodical, "Nuestra Carte," in the interest of this Advance Field, which is widening its circulation and its influence each month.

The Assembly's Committee of Home Missions, through its secretaries, is showing the workers in this new field every encouragement and offers to aid us to the limit of its ability.

Would that the Church could realize the extent of this great mission field in Texas and could be impressed with the need, that it might place in the hands of its Committee of Home Missions the funds to enable us to prosecute the work as it should be.

The Methodist Church, South, and the Baptist Church together will spend in their Mexican work in Texas $300,000.00 within the next two years. *They mean business.* Shall not the Southern Presbyterian Church bestir itself and take up this work more energetically?

Taylor, Texas.

Eighteen Reasons why we need a school for Mexican girls.

A SUMMER IN A PIONEER PRESBYTERY.

REV. W. A. ZIEGLER, Evangelist for Durant Presbytery.

THREE years ago last April I began work as evangelist in Durant Presbytery. The first two months were given to travel over the entire field in order to get acquainted with the unsupplied churches and places of promise. There were twelve churches and mission points without preaching, and the first year was given to these fields, hoping by the end of the year to get supplies for them. But the war was on, and instead of receiving help, my time was given to these vacancies.

At the close of the seminaries last year two young men came to our relief and did excellent work—Mr. B. L. Bowman supplying Broken Bow and Mr. Robert Ray supplying Sulphur. This year four young men came to us from Union Seminary, Richmond, Mr. F. F. Comerford at Boswell and Mead, Mr. B. L. Bowman at Broken Bow, Mr. D. D. Beasley at Ft. Towson, Valliant and Garvin, preaching and doing some excellent Sunday-school work, and Mr. Robert Ray, who has assisted me in meetings in several promising places. These men have all done splendid work and wherever they have labored the churches speak in the highest terms of their Christian lives of consecration and faithful labors. They have done great good in Durant Presbytery.

Mr. Ray and I have supplied vacant churches and missions and have also held meetings in the rural districts. We have had large crowds to attend these services and there has been much interest on the part of the hearers.

Three meetings were held in school houses and under arbors, in places where the people were deprived of Gospel preaching. There have been numbers of professions of faith, and as there were no Presbyterian churches nearer than seven and fourteen miles, they united with these churches. Not being able to supply the present number of vacant churches in this Presbytery, we thought it unwise to organize other churches—to leave them without a minister.

Scores of believers in these neglected places have come to us and thanked us for bringing joy to their souls through the blessed Gospel of our Lord. And there were many who said, "This is the first Presbyterian sermon I have ever heard."

After thirty years of preaching, principally in the mission fields of our Church, we can testify that these three months have been about the very best of our ministry, not alone in souls being brought to a saving knowledge of Jesus as their Lord and Master, but in being used of God in giving the Gospel to hundreds of his poor people who are scattered abroad without a shepherd.

There never was a more promising field for our Church than all southeast Oklahoma, comprising almost half the State. There are not only nine or ten mission churches sadly in need of pastors, but there are scores of places in the rural districts where churches can be organized and where the people are eager to hear the Gospel.

The work is hard and at times discouraging, but God's blessing is upon the faithful preaching and services of the men who are willing to stand by the work.

This is a new country and our Church here has scarcely begun to labor, and yet we have Marietta, Madill, Durant, Hugo, Idabel, Coalgate, Antlers, and some three or four other points that are becoming strategic, and if we had men who will come and stay and hold on as some have done, we can see a great future for our beloved Church in southeast Oklahoma. Ours is the only Presbyterian Church in all this great territory, except three or four churches of the U. S. A. near the center of the State.

There is room here for our Church and then we cannot touch either side of the

great destitution. And to say, as some affirm, that there is no need for our church in Oklahoma is a sad mistake. The ones who make such statements, as Dr. Hodge would say, may have an all right heart, but their head is all wrong, for lack of proper knowledge.

The last meeting we held was near the headwaters of Little River, thirty-seven miles from Tuscahoma over the mountains, and the roughest road I have ever seen. We traveled this in a wagon, for a buggy would not last long. We came through "Happy Hollow," happy when we got through—"Lovely Vale," and last but not least, "The Devil's Rub Board," and what a genuine relief when Mr. Fewell said about one o'clock, "Now we will make some coffee and eat a lunch." I soon saw I had the same old appetite, and the good black coffee made me think of the happy days in Louisiana and the many loved ones there. They are in our heart to live and to die.

But how refreshing away out in that little valley to be overtaken by a family from Arkansas in a covered wagon on their way to the land of promise. There we all ate together, exchanged greetings and listened to the quaint sayings of the traveler wife, as she said, "Farewell, Arkansas, farewell rocks and white oak runners, farewell Devil's Rub Board," and as we separated they waved adieu and pulled south for the black land of Oklahoma—God be with them.

At nine-twenty, twelve hours and five minutes on the road, we arrived at Mr. Fewell's on Little River. The following night we began the meeting. After nine days preaching, we organized the first Presbyterian Church in the country, in Durant Presbytery. The people came for a distance of twelve miles up and down the river, and one night when the crowd seemed to be the largest, a lady said, "Now all the people on the river for a distance of twelve miles are here."

Four families are represented in the church, and as I came back over the mountains, another party, the head of a large family, said, "When you come back, I want to unite with the church. You will never know in this world the good you have done for our community."

I thought when I left Louisiana my church building days were over, but we must see that this Little River church has a home of its own.

Hugo, Okla.

"IF THE OTHER HALF KNEW."

REV. C. B. CLOYD.

HALF the people in the world do not know how the other half—their neighbors—live and they don't seem to take it very seriously sometimes when they are told.

The missionary's cry for clothing and helps to improve the living conditions of those near his mission must ever be the same, however old it may sound to those people who are approached for aid. Like Jesus, who, when asked where he lived, said, "Come and see." I would like to say to those people *who do not ask how* the people in the mountains live, "Come and see."

I do not speak of specific instances, but in a general way, I would like to mention some of the home conditions as they exist in the mountains. Sanitary conditions, in such things as the regular bath, washing and airing of the bedding, and in preparing food for the table are terrible in some of the homes. This is not due so much to carelessness and indifference as it is to a lack of knowledge in such matters. They do not realize the condition. Where examples are set and training is given the people usually respond. As in all communities, though, some of this condition is due to pure carelessness. If sufficient clothing could be had to provide the poorest of these with a clean suit now and then so that they could come to the Sunday school and church services this condition could be repaired greatly. The children would de-

mand it. They would not be seen in company with a dirtier or shabbier dress than their little companions. When once started in Christian Endeavor or Sunday school they do not like to miss.

There are several in the immediate neighborhood who do not come to church services for this very reason. They do not have the clothes to wear and they have not the money to buy them.

If the one-half of the world, that throws away enough clothes to clothe the other half, would remember that Jesus asks us to clothe the widow and orphan as well as tell them the Gospel story, we would have little trouble in meeting the needs of these people, even the greatest need, common to all, the need of the love of the Master.

We have a nice home and a nice church building and we are greatly encouraged by the interest of the people. We only ask our friends to remember the needs of the people which we workers cannot meet without their aid. Our Sunday school is growing. We are planning great things for our work at Shoulder Blade, and earnestly ask to be remembered by those who are interested in Home Missions.

Shoulder Blade Mission, Guerrant, Ky.

Mrs. Galvan's class in Galveston Mexican Sunday School.

ACHIEVEMENT UNDER DIFFICULTIES.

REV. J. W. GREGG.

SHILOH CHURCH was organized some time between 1890 and 1893. Rev. J. H. Wiggins, D. D., who was at that time pastor of the First church, Texarkana, began evangelistic work by preaching in that neighborhood in mid-week meetings.

Gathering together a few Presbyterians that had located there, a few Methodist and some converts the church was organized. The date is not definitely known, as the original sessional records cannot now be located.

In 1893 the land for the church property was deeded by T. L. Morgan and wife to Rev. J. H. Wiggins and others, as trustees. Soon then after Dr. Wiggins began getting together the money necessary to erect a house of worship unto the Lord, which building was dedicated in 1914.

Shiloh was supplied as a Home Mission church by Rev. J. H. Wiggins, D. D., for about eight years, or until he was called to the First church of Bonham, Texas, after which it was irregularly supplied by a number of preachers and some ministerial students, oftentimes without any service at all for months at a time.

Some three years ago Rev. J. W. Gregg

Shiloh Church.

came from Fort Worth Presbytery to supply the New Boston group of Home Mission churches of which Shiloh is one. The church has steadily grown under his ministration. But, in June, 1910, the church received a blow that for a time almost paralyzed it. A citizen of the community, in a fit of mental aberration set fire to the church and burned it to the ground.

In August, of that same year, the people rallied and built an arbor under which the Stated Supply and Rev. E. W. Williams, a nephew of the late Rev. J. H. Wiggins, D. D., held a meeting and received four into the church on profession of faith, and started the subscription list for another building at which time we got enough together to buy the rough lumber, or framing material for the building. Then the rains set and hauling stopped.

Then again this year, 1920, in July, we held another meeting out in the open under the trees of the grove. Preaching at night only we received eight into the church. Six on profession and two by statement from the Baptist church. We now have a good Sabbath school, and this man from the Baptist church is our superintendent. During the day we all worked on the church, for every one had a mind to work for the Lord, and so we wrought and labored until the building, of which the kodak made a rather poor snap, is the result.

This little church is proud of its house of worship, for the house is well worth $1,600, and we only asked the Atlanta Committee, through Dr. S L. Morris, for $100 and Paris Presbytery's Church erection fund, through Rev. Robert Hill, D. D., for $100.

Others are building. A Buddhist Temple erected by Japanese residents of Penryn, California, this year.

The congregation is grateful and thankful to Dr. S. L. Morris, of Atlanta, for his assistance, to Dr. Robert Hill, of Tyler, Texas, for his aid, and to all who in any way assisted in the work with means and by labor, and particularly the Lord who gave all a willing will to come to our help.

New Boston, Texas.

OUR SPICE BOX.

It's not whose tower, but whose?

Appropriations $617,000, receipts for eight months $203,715. What's the answer?

It's useless to try to fool whom, with excuses?

One thousand within a few squares who never go to church. Where?

Who had better be kept apart, who too frequently get together?

"They mean business," and prove it. How can we prove that we do?

It's a sad joke to speak of over-churching in Oklahoma. What proves it?

It's a perfectly good excuse, but whose fault is it that they have it?

Who followed the examples of Nehemiah and the Jews at Jerusalem?

First it's Home Missions, and then it's Foreign Missions, and then it's—just what is it, anyway?

Who still dreamed of the Happy Hunting Ground?

What is particularly nice about the Home Mission Department this time?

SENIOR HOME MISSION PROGRAM FOR JANUARY, 1921.

Prepared by Eleanora Andrews Berry.

Come! Dig a grave, and lay therein
All the Things-That-Might-Have-Been,
And all the Things-That-Used to-Be!
Nor ever open it to see
These tear-provoking sights again;
For, mark you, after leaves and showers
For years upon that spot have lain,
From the time-seasoned earth will spring
Rare and wondrous flowers!
—Catherine Culnan, in Youth's Companion.

ASSEMBLY'S HOME MISSIONS AND THE NEW YEAR.

Resolutions: That as individuals and as auxiliaries we will give to Assembly's Home Missions its rightful share in our interest, our study, our prayers, and the percentage of our gifts accorded to it by the General Assembly as the proportionate share which the Executive Committee of Home Missions needs to carry on the work entrusted to it by the General Assembly.

1. Hymn—A Mighty Fortress.
2. Prayer—For the work of the Woman's Auxiliary in the New Year, that in everything they may acknowledge the Head of the Church and be guided by him, and for God's blessing upon their efforts to advance the cause of Home Missions.
3. Possessing the Land in the Long Ago. Numbers 13:17-20; 25-30; 14:6-11.
4. Possessing the Land To-day.
   a. Reports from the Battle Line.
   b. Reports from the Finance Department.
5. A Quiz on Assembly's Home Missions.
6. New Year's Resolutions.
7. Home Mission Catechism.
8. Prayer—That our Church may come to see the tremendous importance of the Assembly's Home Mission work, and will adequately finance it, by allowing to this cause its just percentage, and that churches and individuals may come to the help of the committee, and enable it to meet without debt its appropriations for this year.
9. Hymn—I'll Go Where You Want Me to Go.

NOTES: 4. See articles in this issue for a. For b write Literature Department, 1522 Hurt Building, Atlanta, Ga., for figures to January 1, or watch Church papers for it.

5. See Annual Report and make up your own questions, as to departments, number of missionaries, and any items of interest.

6. Poem in Junior Department and resolution at head of Program. Read this, as a binding obligation.

Christian Education and Ministerial Relief

Rev. Henry H. Sweets, D. D., Editor,
122 South Fourth Avenue,
Louisville, Ky.

Mr. John Stites, Treasurer,
Fifth and Market Streets,
Louisville, Ky.

FIVE REASONS.

FOR many weeks past we have been reading and hearing appeals concerning the wonderful opportunity now before our Church in regard to the Endowment Fund of Ministerial Relief. No stone has been left unturned to acquaint us with all the facts in connection with Mr. Graham's liberal offer. It is no longer a question of knowing, but of doing, and the *time* is *short*.

Five reasons why we should do this thing are suggested here, with the hope and the prayer that, through them, God would stir up some "pure mind by way of remembrance," to give earnest heed to the things which we have heard, lest we let them slip."

First.

Because of the Beneficiaries of this Fund.

It is absolutely the last thing we can do for many of them. It is now forever too late to show them in any other way that we realize something of their labor of love, and appreciate the lives of devotion and sacrifice which they have led for the Master's sake.

Second.

Because of the Pastors of Our Church.

These men are bearing the heat and burden of the day. They are giving their lives for the spread of the kingdom. They have said very little about this Endowment Fund. It is *not for them* to *say* what the Church should do in that matter. But think of the stimulating and strengthening effect upon them if the Church seizes this opportunity of showing her appreciation of their efforts. Think of the effect upon them if the Church fails to do this!

Third.

Because of Candidates for the Ministry.

Our supply of candidates is totally inadequate to meet the needs. I do not believe that any really consecrated young man, who hears the call of God to present the gospel, refuses that call because he knows it means a life of sacrifice in many ways. But the Bible says: "If any provide not for his own, he is worse than an infidel." Might it not solve the problem to many a young man, who is considering this question, to know that if he should leave a helpless and dependent family, the Church would provide for them, at least the bare necessities of life?

Fourth.

Because of the Reflex Influence on the Church.

After all God does not *need* our money. He is able to open His hand and "satisfy the desire of every living thing." But it is His plan that they who preach the gospel should live by the gospel." And He has honored the Church in giving her a share in this plan. There is that that scattereth and yet increaseth. "With what measure ye mete, it shall be measured to you again."

Fifth.

Because of Our Master.

These men are His special representatives, His ambassadors. When a foreign country confers an honor upon one of our ambassadors, the honor is meant for America, more than for her representative. This then is an exceptional opportunity to show our love for our Master. Can we not almost hear him say: "Inasmuch as ye have done it unto one of these —ye have done it unto me?

E. C. B.

WHO IS TO BLAME?

MISS EVA M. CAVERS.

IT HAS always been characteristic of human nature to lay the blame on somebody else's shoulders, and often a person has gone through life bearing the burden of censure, undeservedly. It is not our purpose to wrongfully accuse any one, nor to pass sentence, without first making a careful examination, to determine who is the guilty party.

The appalling situation, which for years has been kept carefully guarded behind closed doors and mentioned only in the privacy of the denominational circle, has now become known and is being noised abroad throughout the length and breadth of the world.

THE CHURCH IS BEING ROBBED OF HER MINISTRY!

Somebody is guilty. There has never been a time when education was so popular; when so many boys and girls were taking advantage of the unparalleled opportunities for higher study, many of our institutions of learning being crowded to their utmost capacity. And on the other hand, there has never been a time in the history of the Church, when there was such a dearth of ministers. Something is radically wrong when 60,000 vacant pulpits in the United States call, in vain, for pastors and Christian workers. What are these young men and women in our colleges preparing themselves for?

This appalling crisis must be faced—it must be faced intelligently—it must be faced seriously—it must be faced prayerfully.

WHO IS TO BLAME?

First, let us go to the fountain head, from which issue this stream of splendid young life which is pouring into our institutions of learning, the HOME. Have the fathers and mothers been faithful in dedicating their children to God? As Presbyterians, truly we believe in dedicating our children to God in baptism, but are we always true to the vows so solemnly assumed in that sacred covenant? Can we really pray with and for them, teach them the Bible and the doctrines of the Church, without urging upon them definite Christian service?

As Dr. Clelland B. McAfee says: "You cannot put your boys into the ministry—you might curse them if you did. The ministry is a profession in some sense, and parents might choose it for their boys; but the ministry is far more a calling, and boys hear the call of God in their secret hearts. What may be asked of parents is that they shall not deaden the ears of their sons to the call of God, by the clamor of other things which they propose or keep before them, that they shall open the way for the hearing of that call—that they shall dedicate their sons to the greatest of all work, if it be God's will to call them to it. Many a son has borne witness that when he had heard and heeded the call of God to the gospel ministry and had gone to tell his parents the unexpected news, their eyes had in them only a look of gratitude. They had dedicated their sons long ago to that service. It is the business of parents to see that their own ideas of the gospel ministry are right, to hold the work of the ministry before their boys, not as something remote from their possibilities, but as a work to which they might aspire and in which they might find the largest outlay of their strength. Let him know that his call to the ministry would crown your home and your life and service with dignity and honor. Does it not seem a great enough thing for your boy that he should be in a peculiar sense God's fellow-worker? You would be honored by his fellowship with a great financier or merchant. Here is a higher partnership, in which he can cast in his lot with the heart of God at work in the universe. Yet there

are doubtless boys who have heard their fathers say that they would not care to have a son of theirs go into the ministry, and daughters who have heard their mothers say that they, at least, should not become missionaries! We claim to have seen the face of our Lord and to be saved by his gospel and to believe it is meant for the world, and we hold our sons and daughters back from him!" Too often we take the attitude of the bishop who made an eloquent appeal for volunteers to enter the foreign service and then seeing his own loved daughter come down the aisle to offer herself, cried out: "O my daughter, my daughter, I didn't mean you?" Let us keep the air about them clear, so that they can hear God's voice if He should honor them by calling them to the ministry. Let our lips not fail in our prayer to God, that when our children are called, the spiritual forces shall be at work in their behalf, so that they shall not only hear the call, but shall be thrust forward on the way until they stand to speak the glorious gospel of Christ. "Pray ye the Lord of the harvest." Join your spiritual forces with his. So in the future ministry of the Church you will have your part. O! that Christian parents might thus infuse into their children the spirit of loyal devotion to the kingdom of God and inspire them to heroic service in her warfare!

Do the Fathers and Mothers Stand Guiltless Before the Bar of God?

Second, let us question the guardians of our boys and girls during those impressionable years when minds are being trained, life habits are being formed and characters are being developed—the teachers.

Since the Bible has been barred from our state institutions, it is somewhat difficult for the teacher in the day school to present the call of God, and this is one of the strongest arguments for the Church school, but even in the public school and university there may be found many opportunities where the teacher, by an opportune word and a life of devotion to Christ and his Church, may by placing first things first, make a lasting impression upon the pupils. And very often the influence of a day school teacher, from the fact that he or she is not employed as a religious teacher carries more weight with certain pupils then would the same action from a religious teacher. But the teacher in the Sabbath school—how limitless the possibilities! Here in the temple built for God's service, where the very atmosphere radiates His presence, and where His spirit speaks through the word, how easy it should be, in prayerful simplicity to mold the mind and incline the heart to respond to God's call. And yet there are teachers in our Sabbath schools, who dare to stand in His divine presence, on His holy day and discuss with flippancy, topics of local interest, the latest books, and the moving picture stars! and all this during that priceless half hour which is allowed, once a week, for instruction in the Word of God. Is it any wonder that the boys and girls are going out into the world without any reverence for God's name, or the sanctity of His house!

Can Our Teachers Plead "Not Guilty?

Third, let us examine the Church who is responsible for the safekeeping of these priceless gems, has she been careless in the discharge of her duty?

This duty is very clearly outlined by William Hoge Marquess, in his address on "The Ministry." Dr. Marquess says: "The call to the ministry and Christian work, while it comes from God, is mediated through the agencies of His providence and the influence of His Church. It is the duty of the Church to use all wise and proper means to make this call heard. God answers our prayers for an increased number of pastors and teachers through providential rather than miraculous methods. He enables His Church to show to young men the claims and attractions of the holy office of preacher of the word, and to the young women the noble and dignified work of ministering in His name to the poor and needy of His

children. And the Church that makes supplication for the gift of ministers and Christian workers, must lift up the gospel ministry and mission work as a challenge and an opportunity that bids her sons and daughters enlist in its noble work. It is the business of the Church to call and raise up and train a godly and efficient ministry through her influence with men as well as through her power with God in prayer. Back of the appeal to our young people must be the silent moving force of prayer. Out from the bosom of intercession comes the convincing and compelling presentation of the claims of the Church on the lives and service of her young men and women.

The Lord Jesus commanded His Church to make disciples of all nations and to teach them His saving truth. The Church can execute that commission only through the lips and lives of individual preachers and teachers. And she can furnish and send forth these messengers only as each young man and young woman in her congregations resolutely and conscientiously seeks to know and do the will of God as to his personal life. The boy or girl who has never thought of giving his life to Christian service will never say, with Saul, "Lord, what wilt thou have me to do?"

There is needed in the Church a larger, stronger emphasis on this responsibility of all Christians alike to see that the gospel of God gets a fuller bearing throughout the world, a stronger emphasis on this clear and commanding call to the conscience of His young servants. If such a challenge rang like a blast of a trumpet along the lines of our strong and self-seeking youth, we should hear hundreds who now say lightly: "I could never preach," crying out: "Woe is me if I preach not the gospel! I must do the works of Him that sent me."

So nigh is grandeur to our dust,
  So near is God to man,
When duty whispers low: "Thou must!"
  The youth replies, "I can."

Mr. Eddy, in his tract on "The Supreme Decision," tells of a vessel that was once wrecked off the Irish coast. The sea was so calm and the night so clear that an investigation was made to ascertain the cause of so needless a wreck. When at last the compass box was brought up from the wreck and carefully examined, there was found in it the point of a knife blade, broken off by accident and left by some sailor in cleaning the box. That bit of steel had wrecked the vessel, because it had deflected the needle from its path, had made it untrue to the magnetic pole, the centre and rightful lord of its life and movements. Just so, as Mr. Eddy suggests, self-seeking, worldly ambition, love of money or ease or power deflect the decision of our young men and women in determining their vocation in life. The needle of their will does not settle along the clear line of direction, God's sovereign will for their lives. So our young men and women, after leaving college are standing at the cross roads—God's call is sounding clear, the finger points to a life of sacrificial service, but the Church promises only a meager salary during years of activity, with perhaps, a mere pittance during sickness and old age. On the other hand, the world calls loudly, pointing to honor, power and fame, she offers increasing wealth, with ease and prosperity in the end. Which road shall they take?

CAN THE CHURCH SAY, "I AM NOT TO BLAME?"

There is no need to pass sentence, for all alike, fathers, mothers, teachers and even the Church stand self-condemned; while our young men and women, the future ministry, are being rapidly whirled along the highway of worldly ambition, from which we are unable to save them, because our hands are bound with the shackles of guilt.

God forgive us, one and all! And may the Holy Spirit lead us to find and reclaim this lost wealth and restore it to its rightful place in the Treasure-House of the Lord.

Then, and only then, will we stand acquitted, "WITHOUT BLAME" before the Judge of all the Earth.

Publication and Sabbath School Extension

Branch Department at Texarkana, Ark.-Tex.
Publishing House, 6-8 North Sixth Street, Richmond, Va.

(Because so many of our pastors and other leaders are demanding help on this Worship Program, we have secured permission to publish this article by Margaret White Eggleston, which appeared first in *The Church School*, the religious education organ of the Methodist Church. It will appear in two sections, and we are sure will furnish food for thought and action.)

TEACHING THE YOUNG PEOPLE TO WORSHIP.

Margaret White Eggleston.

Part 1—How the Foundations Were Laid.

DR. COE says, "To receive no religious impression at all is exactly equivalent to receiving the impression that religion is unimportant." If you will go into ninety per cent. of the church schools of our country and study the worship hour of the Young People's Division, you will receive just this impression. There is lack of reverence, lack of planning, lack of vision, and lack of worshipful leadership. There is a vast difference between a platform superintendent and a leader in worship. One may be a fine example of the former and fail utterly as the latter.

If you will talk with the young people themselves, they will tell you frankly that it matters little whether they get to the opening exercises or not, for they aren't interesting. And what does "interesting" mean in this case? It means worth while. In my many years of work with young people, I have come firmly to believe that they have no use for that which does not measure up to the best, even though they seem to like it. They are keen critics. If the worship service is not worth the time and thought of those that lead it, it is not worth their attention nor their regular attendance.

Is Worship Unimportant?

The Church wonders why she loses so many of her young people in their teens. One of the best reasons may be found right here. The Church school has not taught them the need and the joy of worship. Had they felt it in the Church school, they would have carried it into the Church. But because we have taught them that worship was unimportant—because we have spent vast amounts on architecture and art and music as an aid to adult worship, but have been willing to allow untrained leaders to have opening exercises rather than worship services in the Church schools, it has not seemed worth while to the boys and girls to follow the life of the Church. In the adult life, ideals are already formed and life choices made. In the adolescent years, they are being formed and the Church has much to do with forming them for the early part of the term. Had they seen the value of the worship, they would have hesitated to lose it.

WORKING WITH A MIXED GROUP.

In describing the worship material which we have used in the Young People's Division of the church school of the Morgan Memorial Church of All Nations in Boston, I shall need to explain the foundation on which we have built, and the material with which we have worked. Perhaps you could find no more interesting group on which to test the worthwhileness of a worship program than the one we have had. Yet the fact remains that where there is a backing of better home life, longer school life and cleaner street life, the program ought to be much more effectively carried out. Morgan is situated in the heart of the South End, Boston. Home conditions of the young people make the heart sick, for there is so little of inspiration and help. Dance halls and cheap movies are everywhere and breathing space for clean recreation is seldom found. All nationalities are close about the church.

A recent Scout report taken from the files of the department show that of fifty-four boys in the patrols, fourteen were Italian, fourteen were Anglo-Saxon, nine Syrian, one was a Pole, one a Swede, three were Jews, one an Ukrainian, one an Austrian, and one was French. Now many of these boys are not in our Sunday-school session, but they do come to clubs and classes; they do come to story hours and lectures. So in many ways they give us an opportunity to teach them reverence and worship. The report of the girls work would show much of the same racial differences.

HOW WE PLANNED.

With this group representing so many countries of the world, we planned our worship program. They had little idea of a real worship service, so, of course, we first had to demonstrate the value of such a service. Over each of the three departments in the division we had a capable superintendent, and after organizing the division we had also the three presidents of the departments and the Committee on Worship. This gave us a fine group with which to plan.

What was to be the aim of our worship service and when should it be held? We had some time in the church school in the morning; we had Sunday evening and afternoon; we were to have Camp Fire and Scouts; we had all sorts of clubs and classes where we could instill some of the ideals of the departments and so help in the worship services. After much discussion, the aims of the departments were chosen—"We shall have worship services to train boys and girls to worship God and to reverence His house; to bring help and strength to those boys and girls who need it, either because they are tempted or lonely or discouraged; we shall build up in our worship hours the ideals which we want our department to teach; and we shall train, in these worship hours, workers for the church life and service."

GETTING RIGHT ENVIRONMENT.

The division was meeting in a basement of the church in a room without a vestige of help for the worship service. On the walls were many pipes. There were no pictures. The floors were of stone and the chairs were noisy and very annoying. If it were a necessity, I suppose one could teach worship there, but adolescent boys and girls need to feel the tug of the beautiful, the uplifting effect of music and art. This can never be found in a piano that is out of tune and a room that is not beautiful. So our first move was to get the division transferred to the church auditorium, which is one of rare beauty. The organist was asked to play for the service so that they might come to love to hear the beautiful songs coming from the deep tones of the organ.

They had been singing from hymnals that were far from being in first class condition, though they contained good music. But one needs to teach that we worship God with our best—hence torn hymnals have no place. So we searched through the hymnals that were in the pews and

found fine material for the morning services. 'Tis true the books were heavy and unwieldly for the smaller boys and girls, but they were new and clean and were the books that they were to use in the church life. So, for a time, we used them.

Worshipping With Song.

Largely, for a year, the morning services were in the hands of the superintendents and committee, for we wanted to teach several very definite things, reverence, an appreciation of prayer, a love of good hymns, a realization that in every service there was something of help for each one, and to create a desire to be present and on time. So we taught the best songs, giving to each a little story introduction either of the author, the composer, or of the use of the hymn itself. We often used the chimes on the organ in order to get the young people to see the beauty of the melody of the song. So for months and months we worked on the song life of the division.

I well remember a little Syrian girl coming to me one morning with the question, "Will you please tell us the story of these hymns? I love hymns; but since you have told us of the men who wrote them, I can sing them so much better. After I go to bed sometimes, I sing to myself, and I can almost see Frances Ridley Havergal and Phillips Brooks and the rest because they are talking to me in the hymn. So I want to know about these hymns." At first, they used to ask often for the crude music that we find in many of our song books used in the church schools. But that day is past—they know and love good music. Oh, the pity of it that we should give to our young people who are gaining their ideals of the best from our schools, songs with jazz or dance music, and with words that have no meaning whatever to them! One has only to read through two hymns and compare them to see what a crime we commit when we teach this trash to the children. Study for instance, opening the church school with, "The Church in the Wildwood," or opening it with the hymn, "The Dawn of God's Dear Sabbath." If you will teach the best in a reverent, thoughtful way and with a good organist or pianist, they will love the best.

Getting Reverence.

Before we could teach reverence, we had to have group ideals; so through story, personal talks, and study we came to see that our division chose to be quiet, respectful, and on time. One aid to this was the use of the processional. The members met in the rear of the church and marched in to the music of some hymn. This eliminated noise at the beginning, it brought them in ready to worship rather than full of things about which they wanted to whisper. It marked the late comers, for they were asked to sit in the rear during the entire service. During the second year, in order to save confusion in the halls because of crowding, the boys met in one hall and the girls in another and then came in from separate entrances. Occasionally, when church has been overlong, we have had to omit the processional; but the effect is very noticeable on those Sundays.

Raising Ideals.

We tried to teach the appreciation of prayer through very simple prayers—prayers for special things—through song responses, either by our division choir or by the whole assembly, and through printed prayers. We tried to teach them the meaning of prayer to adolescent life and the need for such. Study of the program of the year will show later in what way this became possible. Then we built into every service a story of some kind. Possibly it was the life of a missionary, a lesson from a Bible character, a story of human life. We chose to call it a life-story, for as we planned, we were thinking in terms of the group itself; we were trying to raise their ideals and to meet their needs.

WORK OF THE FIRST YEAR.

So for a whole year we built foundations in the morning worship service, and though it was far from what we wanted, yet at the end of the year we were a long way ahead. For that year, while we were needing help of every kind, we had monthly programs printed.

If we were to vary the service materially during the day, we failed to hand out the programs to the members of the division as they came in. By the use of the programs, we were able to teach many new responses and song prayers without breaking into the worship service. Ordinarily, all apparent teaching of new worship material should be eliminated, for it takes away from the impressiveness of the service. If the teacher is to have the ground prepared for her lesson, the worship hour must create a sense of God's love and God's presence so that she may build on it. To leave her to create that atmosphere is to double her task. She is there to teach and she has a right to expect of every superintendent that the way shall be prepared for her work.

During the first year our big effort was placed on the morning hour, though we had our evening worship hours also, but the correlation of the worship material grew as the ideals of the division grew. So in the description of the correlation, I shall use the second year of work as an example. By this time many of the boys and girls had taken part as helpers in the morning hour, but largely the direction had been in the hands of the superintendents. They had sung solos, read Bible passages, told stories, etc., but the older person had been in evidence every Sunday.

(Next month Miss Eggleston will give the details of the second year's work.)

A RESOLVE.

The Old Year, with its record,
Is gone forevermore;
The New Year, full of promise,
Stands waiting at the door.

"Ah, could we live it over!"
So sigh we of the past;
Live we the new, as wish we now,
That we had lived the last.

That past, its lessons teaching,
With guiding light should shine,
To warn from self-dependence,
And lead to grace divine.

With high resolve and holy,
With purpose firm and true,
Let us go forth with meekness,
God's will and work to do.

Then golden moments wasted,
And days all dark with sin,
Shall not so sadly color,
The year we now begin.

—*Author Unknown.*

MISSION COURT NEWSLETS.

The Harnsbergers and two children, after a delightful stay at Mission Court, have returned to China.

Rev. and Mrs. Ross and three children have also left for Mexico.

This leaves two vacancies.

Applications will be promptly attended to. Send them to

MRS. J. CALVIN STEWART,
1145 West Ave., Richmond, Va.

The Woman's Auxiliary of the Presbyterian Church in the United States

Mrs. W. C. Winsborough, Superintendent and Editor
257-259 Field Building, St. Louis, Mo.

For the compilation of this section this month we are indebted to Mrs. W. C. Rose, of Galveston, Texas.

BARBARA DULLNIG BUILDING AT KERRVILLE, TEXAS.

Mrs. Forest H. Farley.

EARLY in the spring of 1920, the Westminster Kerrville Encampment Committee called on Mrs. Chris. Dullnig, synodical president of Texas, and with her made plans for the erection of a new building to be used by the women of the encampment grounds. Mrs. Dullnig consented to undertake the work and presented it to the spring Presbyterials, where it was joyously received and liberally provided for. Mrs. Dullnig had charge of all plans and building contracts, and early in July went out and received the building, furnished it with comfortable chairs, tables and necessary equipment, and during the summer encampment the building was dedicated—with impressive ceremony—closing with a dedication prayer by Dr. Arthur Jones, of San Antonio.

The Texas Synodical unanimously named the new home the Barbara Dullnig Woman's Building, and ordered a brass plate with this name so inscribed to be set in the main room. Mrs. Dullnig has served as our synodical president twelve years, and her service to Presbyterianism in Texas cannot be measured, she having organized the State work from scattering missionary societies to the great splendid organization now in existence and in making Mrs. Dullnig our honorary life president of Texas Synodical, a well earned compliment has been bestowed.

The Barbara Dullnig Building is commodious and comfortable—set in the shade of splendid oak trees. It has one long living room, back of which is a committee room, a kitchenette and best of all a prayer room, where silence reigns, and where all hours found many enjoying their daily devotions—remote from the noise of the encampment. This building is surrounded on three sides by deep galleries bountifully supplied with chairs, tables and swings.

The growing importance of our work and the splendid results of the past amply justified the expenditure of some $3,300 on this building—all provided for by the women of Texas.

BRAZOS PRESBYTERIAL AUXILIARY.

Mrs. M. G. Stell.

ON MAY 29, 1902, at First Church, Galveston, a small band of women assembled in response to the call of Rev. C. E. Sullivan, chairman of the Committee on Foreign Missions, and on recommendation of the Presbytery of Brazos. A constitution and by-laws were framed and adopted and the following officers were elected:

Miss Carrie Smith, of Narasota, president; Mrs. W. A. Knox, Giddings, vice-president; Mrs. L. J. Wilson, Narasota,

secretary, Mrs. Ben Reading, Galveston, treasurer.

The second meeting was held in Navasota in October, 1902, and we find only four churches — Galveston, Giddings, Hempstead and Navasota—had delegates, while Houston, First and Second, sent visitors.

There has been a slow, steady, but continuous growth at all times. The last report shows an enrollment of 29 auxiliaries with a membership of 872, who contributed to all the causes of the Church $17,000 (in round numbers.)

"Information Brings Inspiration" is the slogan of this Presbyterial, so these women have prayer bands, Home and Foreign Mission study classes, and in every way try to reach and interest all women of the Church in order that "every woman of the Church may be interested in and contribute to all the causes of the Church."

Brazos Presbyterial was a charter member of the Woman's Synodical Auxiliary and as such has shared the many blessings of the eight years of fruitage in woman's work.

From the beginning they have been interested in the evangelization of their great state. The Mexicans pour into its borders by the tens of thousands each year and this Presbyterial has been very actively engaged in supporting missionaries to these people, the work of Tex.-Mex., and a mission at Bay City.

In order to more fully develop the fields of their own Presbytery, they have contributed generously to Home Missions in the Presbytery and have sent to the Training School at Richmond a young girl of Galveston, who will labor in the home field upon her return.

The Foreign Field has not been neglected, for the contributions to Foreign Missions have been generous, they have helped to build homes in Africa, and have given one motorcycle and assisted with another for the African field.

Not least of its achievement is, Brazos Presbyterial has furnished to Synodical for several years Mrs. J. L. Brock, of Bryan as secretary. So well did she do her work that at the meeting of Synodical at Milford, she was chosen president. Mrs. W. C. Rose, of Galveston, Synodical's efficient secretary of Young People's work also hales from Brazos Presbyterial.

To sum it all up, it might be said of the women of this Presbyterial that they have done "whatsoever thy hand findeth to do" and are ever striving to press onward and upward, until each soul within the bounds of Brazos Presbyterial Auxiliary has heard the "glad news" and all the nations of the earth shall proclaim "The Lord, He is God!"

I AM MISS OPPORTUNITY.

Mrs. W. C. Rose.

I AM the young girl in every city of Texas. My future is in your hands, Christian women of Texas. How I am developed depends on you. I am full of life and energy and love and joy. What is your duty to me? I am yours to discover and yours to develop. Perhaps I have the making of a leader; but charm, tact, intelligence, consideration and love are needed to discover just where I can best be used. Like everybody else I need the personal touch. Don't drop me because I do not agree to your first suggestion, remember you must have tact to win me. The world is bidding high for me. Let this sink deeply into your hearts.

It must be appalling to you to look in your church and see the latent force in me going to waste. It is *your* business to see to the consecration of this power, both for my sake and the future of your Church and your community. How can you develop me? Maybe I'm not willing to lead a meeting or take part in the program, maybe I'm not interested in that sort of thing—at first—but perhaps

if you'll let the right person ask me I'll usher at one of your meetings—then that's your opportunity to know me better and find out just what I can do. At first I will not lead a mission study class, but I'll dress up in a Japanese or Chinese or some other becoming costume and illustrate your meeting and if you're a *wise* leader, you'll give me something to take home that afternoon. Don't expect me to volunteer to do *anything*. Find out what I *like* to do and in a charming manner ask me to do it. I'd love to do it then. I have some talent and *you* have the power to unwrap the napkin in which it is hidden. It's your *duty* to discover *all* about me. Then your program should contain that which will develop me 1 mentally, 2 physically, 3 socially and spiritually. You should plan *every minute* when you invite me to a program. Then expect great things of me. I will not disappoint you. Give me a trained leader. I'm very susceptible and will readily follow if properly lead. I am the future of your Church.

Can you afford to let me stand isolated when the Church so sorely needs me? Auxiliary women of Texas, what of your to-morrow if you allow your young girls to be unorganized, to tarry unconnected with the greatest needs of the world? I am your future Sunday school teachers, your future Presbyterial and Synodical workers and officers. I am in lots of your homes. Are you developing my body needs? Are you holding before me the heroic Christ, the Son of God? Are you helping me to rightly reason, to judge, to decide? Are you placing a great love of Christ in my heart? I am Miss Opportunity, the young girl of your Church. What are you going to do for me?

A CORRECTION.

The August SURVEY contained an article entitled "The Imperative Need of Children's Mission Study Classes," ascribed to the pen of Mrs. B. R. Ireland, of Lexington, Mo. This article was really from the gifted pen of Miss Eva Cavers, of California, Mo., whose name should have accompanied it.

We are this month printing the article from Mrs. Ireland, which should have appeared in August. We are glad to ascribe to each of these interesting writers the work from their own pen, and regret the mistake.

MRS. W. C. WINSBOROUGH.

MISSIONS IN THE "PRIMARY SUNDAY SCHOOL."

MRS. B. R. IRELAND.

THERE are few who realize how vital this early training is to future missionary efforts. Not long since Dr. E. C. Gordon, of St. Louis, while addressing a Sabbath school, pointed to the little children and exclaimed, "There is the material to work on, for they are the hope of the Church for the future."

It is a well-known fact that impressions made early in life are lasting. This period is the seed planting time, and if the sowers are faithful in planting pure seed, the promises of God assure an abundant harvest.

In dealing with this theme, I am compelled to draw from my own experience, but sincerely hope I will not be understood to be boasting of what has been accomplished. Only a beginning has been made; perhaps, though, one on which others may build to better advantage.

Progress is the call of to-day; and earnest, thoughtful minds are seeking ways and means, not only for the physical and mental, but for the spiritual uplift of the world.

I believe in the words of the Bible, "A little child shall lead them."

When our Saviour was on earth, and confronted with similar conditions, he exclaimed, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

For years we struggled with bands of children, trying to gather and teach them during the week. Saturday was a holiday, devoted to work and play. In the winter it was dark soon after the closing of school.

Considering the difficulties mentioned in regard to a suitable time, we decided to use a short period during the hour of Sabbath school. We began with no special field, explained the Saviour's command, and dwelt specially on his love, not only for us, but for the whole world. The children are very young, so missions and missionaries had to be fully and simply explained.

Four years since we began the seven years' course, mapped out by our committee. Only a few minutes could be spared from the regular lesson, but it is wonderful what can and has been accomplished. The teacher must be alive to her theme, deeply in earnest, rather dramatic in expression, often using a little jingle, for children are easily impressed with rhymes. Questions and answers should be encouraged. Love for Jesus must be the foundation on which to build, and obedience to his commands the proof of love.

The past year we have been studying Korea, the country, people and peculiar customs, but the chief thought has been their ignorance of the true God and the Bible. Children have vivid imaginations, so to get them in touch with the work, we have them rise and introduce them to a missionary, they will supply their actual presence. Miss Sadie Buckland was our choice. They not only bowed to, but adopted her for special notice. Since then she has been remembered and claimed.

Pictures are most helpful. We gather them from various sources, and make posters for the wall.

We placed in the center of one used last year a Korean god and children going to worship. In contrast we had a happy group of American children on their way to Sunday school. Birds, flowers, etc., were scattered about to show that God remembered Korea with the beauties of nature. There is no necessity to make direct appeals for money. Love, information and obedience will bear fruit. We have a blue banner with "gospel" inscribed across it in large gilt letters. After this banner they march, while singing and dropping into a basket the regular collection. On the desk is a receptacle for missions, which is remembered.

We keep on the board the names of our church committees, and carefully explain the work of each one, so the youngest can understand. To illustrate, not long since, a little fellow, four years old, was counting his pennies. His mother asked, "What will you do with them?" "Send part," he answered, "to the old preachers."

It is an exception for a child to attend without a contribution.

To sum it all up, missions in the Sunday school develop love for the Saviour and Christ-like love for others, which means sacrifice. So what will the harvest be? (Answer.) Many workers in the Master's vineyard, with abundant support, without constant appeals to obey the command, "Go ye into all the world and preach the gospel to every creature."

Lexington, Mo.

JOIN THE
FOREIGN MISSION STUDY CLASS
IN YOUR CHURCH
JANUARY IS THE MONTH
For books, helps and prices, see the back cover of this magazine

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THE WOMAN'S AUXILIARY,
257-259 Field Bldg.,
St. Louis, Mo.

"RELIGIOUS LITERATURE SUNDAY."

(To be Observed February 6, 1921.)

THE Campaign Committee of the "Presbyterian Progressive Program" has designated February 6, 1921, as "Religious Literature Sunday." On that day every pastor will be requested to focus the morning service on the vital importance of religious literature in the reading and thinking of the people. The committee also requests that during the week following that date a campaign be conducted in every congregation to place a Church paper in every home. The Woman's Auxiliary in each church is requested to conduct the campaign.

Mrs. Winsborough has sent the following letter to the presidents and the secretaries of literature of the Woman's Auxiliaries:

To the Presidents, and the Secretaries of Literature:

Dear Friends:

All of us want to be intelligent, loyal and spiritually minded members of our Church, do we not? Then let me tell you one of the very best ways to accomplish this! Read the church papers! Why?

We cannot be intelligent members of a Church about which we are not informed!

The Church papers keep their readers informed concerning all religious work of the whole world as well as of their own denomination. Their readers are *intelligent* Christians.

We cannot be loyal members of a Church we do not love!

The Church papers make of their readers one great family—each interested in the other—each eager to have news of what all are doing. Readers of Church papers are *loyal* Christians and Presbyterians.

The Church papers build up the spiritual life of its readers. By articles, sermons, stories and poems, spiritual truths are driven home and readers of our Church papers become *spiritual* Christians.

All this being true, what greater work can the auxiliaries do than to increase the number of readers of the Church papers. Will you not plan a canvass for subscribers at once?

Send the enclosed leaflet and start the campaign at once. Work systematically and faithfully until you have canvassed your entire congregation and secured as many subscribers as possible. It will be a worth while accomplishment.

Cordially yours,
HALLIE P. WINSBOROUGH.

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL
306 WEST GRACE STREET, RICHMOND, VA.

Order books mentioned on this page from Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Texas. Order leaflets from Woman's Auxiliary, Field Bldg., St. Louis.

DEAR secretaries of literature, notice carefully the veritable tonic verse in the center of this page. It is a fair sample of many others mentioned. Would you not like to be the means of scattering abroad such comforting words? Send 25c. to the Woman's Auxiliary office in St. Louis and ask for a sample package of these leaflets; or order separate ones as mentioned here.

Slip-Ins, or short messages, often very attractively printed on a single slip, and just the thing to have on hand for the purpose of always "slipping in a slip," which we are so constantly advocating. Each 1c.

Absolutely Tender.

They are Passing, One by One. (The heathen.)

Outpost Duty, or the story of a hymn.

Not To-night, a true story of delay.

My Prayer.

Promises of Scripture.

Look to Jesus.

Divine Forgiveness (Prose).

Forgiveness.

God is Faithful.

None in Hell (No invitations).

Men May Misjudge, Christ is Judge.

If We Refuse to Be Corns of Wheat.

May Your Last Thought at Night.

He Careth for You.

Others May, You Cannot.

Four of George Muller's leaflets that are good to live by, and each 1c.:

Soul Nourishment First,—on keeping the soul "happy in the Lord."

Christ With Us,—on practicing the partnership with Christ.

Our Heavenly Friend,—on practicing the "presence of Jesus."

When the Reaping Time Comes,—in which he urges sowing by all waters and leaving the harvest with God.

LEAFLETS OF GENERAL HELP AND INSPIRATION.

Fed by Ravens, by Mrs. Howard Taylor, in the China Inland Mission, in which she tells of a Chinese Christian, who for fear of the love of money, gave up all and trusted to God for daily provision, and was fed in God's own way.

Freely Give. A story of how a *small* spirit was reproved, and a plea for giving the word more freely.

Glory in Disguise, by Annie W. Marston. Comforting thoughts on burden-bearing, the inworking of God, and the after glory; "thou knowest not now, but thou shalt know hereafter."

Lieutenant Roger Fenton, and the Prayer Circle. A striking account of a boys' prayer circle, and how they kept it up, and the blessed answers and results.

(Each of these four leaflets, 2c.)

You, Me or Anybody Else. A boy's telling interpretation of the word, "Whosoever," by which the way of salvation is made plain to an older man.

Are You a Good Soldier of Jesus Christ? An attractive small leaflet, entirely made up of quotations from Scripture.

What is Wanted, by Chas. Spurgeon, in which he teaches that the great need of the ministry is the Holy Spirit — he concludes — "If we had the Spirit sealing our ministry with power, it would matter very little about our talent."

The Saviour's Humility, by Dr. A. T. Pierson. Christ emptied himself; he humbled himself; how utterly the Crucified lost sight of self.

The Old Priests of Mungret. This leaflet tells much of the truth about the closed Bible in Roman Catholic lands. Distribute this when studying Mexico or Brazil.

The Story of an Artist's Studio. The old story of Count Zinzendorf, more fully told, with a full account of the wonderful painting, which was the inspiration of this great Moravian missionary prince.

Cripple Tom. Give this to boys. It is the story of the great good done by a little cripple boy who had not been considered as an asset to any activity heretofore, but his deeds were multiplied.

The Sobbing of a Thousand Million, Chas. Inwood. The cry of the heathen that sounds in the ear and moves the heart. Scatter many of these among your auxiliaries as they begin the study classes.

OUR FATHER.

Absolutely tender!
Absolutely true!
Understanding all things,
Understanding you!
Infinitely loving—
Exquisitely near—
This is God our Father;
What have we to fear?

F. M. N.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION
AFRICA [58]

Bulape, 1915.
Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair.

Luebo, 1891.
Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
*Miss Maria Fearing (e).
*Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
Dr. and Mrs. T. Th. Stixrud.
*Rev. and Mrs. A. L. McKinnon.
Mr. and Mrs. T. J. Daumery.
Mr. and Mrs. C. R. Stegall.
*Miss Mary E. Kirkland.
Rev. and Mrs. R. F. Cleveland.
*Rev. and Mrs. A. L. Edmiston (e).
Rev. and Mrs. J. W. Allen.
Mr. and Mrs. Savels (Associate Workers).
Rev. and Mrs. J. K. Hobson.
Miss Nina L. Farmer.
Miss J. Belle Setser.
Mr. Frank J. Gilliam.

Mutoto, 1912.
Rev. A. A. Rochester (e).
Rev. and Mrs. Plumer Smith.
Dr. and Mrs. Robt. R. King.
Rev. and Mrs. C. L. Crane.
*Mrs. S. N. Edhegard.
Rev. and Mrs. A. Hoyt Miller.

Lusambo, 1913.
Rev. and Mrs. R. D. Bedinger.
Mr. and Mrs. B. M. Schlotter.
Rev. and Mrs. J. H. Longenecker.
Miss Emma E. Larson.

Bibangu, 1917.
*Rev. and Mrs. Geo. T. McKee.
*Dr. and Mrs. E. R. Kellersberger.
*Mr. W. L. Hillhouse.
Miss Ruby Rogers.
Rev. and Mrs. W. F. McElroy.

E. BRAZIL MISSION. [22]

Lavras, 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss Genevieve Marchant.
Miss Ora M. Glenn.
Rev. and Mrs. J. M. Sydenstricker.
Rev. and Mrs. A. L. Davis (Lavras).
Miss Hattie G. Tannchill.
Miss Rosa M. Davis.

Caxambu, 1920.
Rev. and Mrs. F. F. Baker.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.

Plumby, 1915.
*Mrs. Kate B. Cowan.

Campo Bello, 1912.
Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZILMISSION. [10]

Ytu, 1909.
Rev. and Mrs Gaston Boyle.

Braganca, 1907.
*Rev. Marion S. Huske.

Campinas, 1869.
Mrs. J. R. Smith.
Rev and Mrs. Jas. P. Smith.

Itapetinga, 1912.

Descalvado, 1900.
Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraiso, 1917.
Rev. and Mrs. R. D. Daffin

N. BRAZIL MISSION. [11]

Garanhuns, 1895.
*Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed
Rev. and Mrs. Geo. W. Taylor, Jr.

Pernambuco, 1873.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Miss Leora James (Natal).
*Miss R. Caroline Kilgore.

Parahyba, 1917.
Rev. and Mrs. W. C. Porter.

Canhotinho, 1895.
*Mrs. W. G. Butler.

MID-CHINA MISSION [78]

Hangchow, 1867.
Mrs. J. L. Stuart, Sr. (Peking).
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
*Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.
Mr. and Mrs. Andrew Allison.
Mr. and Mrs. Edward Evans.
Mr. W. E. Smith (Associate Worker).

Shanghai.
Rev. and Mrs S. I. Woodbridge.
*Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.

Kasking, 1895.
Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
*Miss Irene Hawkins.
*Miss Elizabeth Corriher.
Miss Sade A. Nesbit.
Dr. and Mrs. F. R. Crawford.
*Rev. and Mrs. J. Y. McGinnis.
Miss E. Elinore Lynch.
Rev. and Mrs. R. Clyde Douglas.
Miss Anna Campbell.

Kiangyin, 1895.
Rev. and Mrs. L. I. Moffett (Shanghai).
Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
*Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Venie J. Lee, M. D.

Nankiug.
Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcheson.
Dr. and Mrs. R. T. Shields (Tsinanfu).
*Rev. and Mrs. P. F. Price.
Rev. and Mrs. D. W. Richardson.
Miss Florence Nickles.
Rev. H. T. Bridgman [?].
Miss Lina E. Bradley.
Dr. E. W. Buckingham [?]

Soochow, 1872.
Miss Addie M. Sloan.
*Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Rev. and Mrs. H. Maxey Smith.
Miss Mabel C. Currie.

N. KIANGSU MISSION. [80]

Chinkiang, 1883.
Rev. and Mrs. A. Sydenstricker.
*Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
*Mr. and Mrs. S. C. Farrior.
Rev. and Mrs. M. A. Hookins.

Taichow, 1908.
Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
Rev. Chas. Ghiselin, Jr.
Rev. and Mrs. C. F. Hancock.

Hsuchoufu, 1896.
Mrs. Marks B. Grier, M. D.
*Dr and Mrs. A. A. McFayden.
Rev. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. E. A. Brown.
*Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.
Miss Isabel Grier.
Miss Lois Young.

Hwaianfu, 1904.
Rev. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lilly Woods.
Rev. and Mrs. Jas. N. Montgomery.

Yencheng, 1911.
Rev. and Mrs. H. W. White.
Dr. and Mrs. J. W. Hewett.
Rev. C. H. Smith.

Sutsien, 1891.
Dr. and Mrs. J. W. Bradley.
*Rev. B. C. Patterson.
*Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-klang-pu, 1887.
Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.
Rev. and Mrs. J. E. Wayland.

Haichow, 1908.
*Rev. and Mrs. J. W. Vinson.
*L. S. Morgan, M. D.
*Mrs. L. S. Morgan, M. D.
*Rev. and Mrs. Thos. B. Grafton.
Mrs. A. D. Rice.
Rev. and Mrs. W. C. McLauchlin.
Miss Mary Bissett.
Rev. and Mrs. Edw. S. Curric.

CUBA MISSION. [11]

Cardenas, 1899.
Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.
Rev. S. B. M. Ghiselin (Associate Worker).

Calbarien, 1902.
Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Somcillan.

Placetas, 1907.
None.

Camajuani, 1910.
Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

Sagua, 1913.

JAPAN MISSION. [50]

Kobe, 1890.
Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and *Mrs. W. McS. Buchanan, D. D.

Kochi, 1885.
Rev. and Mrs. W. B. McIlwaine.
Miss Annie H. Dowd.
Rev. and Mrs. W. A. McIlwaine.

Nagoya, 1887.
Miss Leila G. Kirtland.
Rev. and Mrs. R. E. McAlpine.
*Rev. and Mrs. L. C. McC. Smythe.
Miss Sarah G. Hansell.
Miss Bessie M. Blakeney.
Miss F. Eugenia McAlpine.
Rev. and Mrs. C. A. Logan.

Gifu, 1917.
Rev. and Mrs. W. C. Buchanan.
*Miss Elizabeth O. Buchanan.

Suzuki, 1898.
*Rev. and Mrs. J. W. Moore.
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.
*Rev. and Mrs. S. M. Erickson.

Miss M. J. Atkinson.
Rev. and Mrs. H. H. Munroe.

Marugame, 1920.

Rev. and Mrs. J. Woodrow Hassell.
Rev. and Mrs. I. S. McElroy, Jr.

Tokushima, 1889.

*Miss Lillian W. Curd.
*Rev. and Mrs. H. C. Ostrom.
Rev. and Mrs. A. P. Hassell.
Miss Estelle Lumpkin.

Toyohashi, 1890.

Rev. and Mrs. C. K. Cummings.

Okazaki, 1890.

*Miss Florence Patton.
Miss Annie V. Patton.
Rev. and Mrs. C. Darby Fulton.
Rev. J. E. Cousar, Jr.

CHOSEN MISSION. [77

Chunju, 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanna A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Anderson.
Rev. and Mrs. F. M. Eversole.
Miss Sadie Buckland.
Miss Janet Crane.
Mr. J. Bolling Reynolds.
Dr. and Mrs. M. O. Robertson.

Kunsan, 1896.

Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Dr. and Mrs. J. B. Patterson.
*Rev. John McEachern.
*Mr. Wm. A. Linton.
Miss Lavalette Dupuy.
Rev. and Mrs. W. B. Harrison.
Miss Lillie O. Lathrop.
Miss Willie B. Greene.

Kwangju, 1904.

*Rev. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary Dodson.
*Mrs. C. C. Owen.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Miss Elizabeth Walker.
Miss Elise J. Shepping (Itinerating)
Rev. and Mrs. L. T. Newland.
Miss Georgia Hewson.

Mokpo, 1899.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. J. S. Nisbet
Miss Ada McMurphy.
Dr. and Mrs. R. S. Leadingham (Seoul)
*Mr. and Mrs. Wm. P. Parker (Pyeng-Yang).
*Mrs. P. S. Crane
Rev. D. Jas. Cumming.
Miss Esther B. Matthews.
Rev. and Mrs. Joseph Hopper.

Soonchun, 1913.

Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Anna L. Greer
Rev. and Mrs. J. C. Crane.
Dr. and Mrs. J. McL. Rogers
Miss Louise Miller.

MEXICO MISSION. [11

Zitacuaro, 1919.

*Rev. and Mrs. H. L. Ross.

Morelia, 1919.

Rev. and Mrs. Jas. O. Shelby.

Toluca, 1919.

Rev. and Mrs. W. A. Ross.

Arenal, San Angel, D. F. Mexico.

San Angel.

Miss Alice J. McClelland.

Laredo, Texas.

Miss E. V. Lee.

Austin, Texas.

Miss Anne E. Dysart.

Coyoacan.

Prof. and Mrs. R. C. Morrow

Missions, 10.
Occupied Stations, 53.
Missionaries, 38
Associate Workers, 11

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

†Associate Workers.

For postoffice address, etc., see page below.

Station assignments have not yet been reported for the following missionaries who recently sailed for China: Miss Mary McCown, Miss Grace Farr, Miss Mary Lee Sloan, Miss Ruby Satterfield.

POSTAL RATES

Letters addressed to Africa, Brazil, China (with one exception, as given herewith), Japan and Chosen require 5 cents for the first ounce, or fraction of an ounce, and 3 cents for each additional ounce, or fraction of an ounce. (Shanghai, China, only requires 2 cents for the first ounce or fraction of an ounce.)

Letters addressed to England, Cuba or Mexico are subject to the same postage rates and conditions which would apply to them if they were addressed for delivery in the United States.

Postal cards, 2 cents each for single and 4 cents each for double cards.

Commercial papers, 5 cents each for the first 10 ounces or less, and 1 cent for each additional 2 ounces or fraction of 2 ounces.

Registration fee, in addition to postage, 10 cents.

For mailing Parcel Post packages consult local postmaster.

STATIONS, POST OFFICE ADDRESSES

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa. For Bibangu—"Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission."

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Campo Bello, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil. For Caxambu, Estado de Minas Geraes, Brazil.

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estade de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Parahyba do Norte, E. da Parahyba.

CHINA—Mid-China Mission—For Hangchow—"Care Southern Presbyterian Mission, Hangchow, Che., China." For Shanghai—"Street address or care 20 Museum Road (Treasurers), China." For Kashing—"Care S. P. M., Kashing Che., "China." For Kiangyin—"Care S. P. M., Kiangyin, Ku., China." For Nanking—"Care S. P. M., Nanking, Ku., China." For Soochow—"Care S. P. M., Soochow, Ku., China.

NORTH KIANGSU MISSION—For Chinkiang—"Care S. P. M., Chinkiang, Ku., China." For Taichow—"Care S. P. M., Taichow, Ku., China, via Chinkiang." For Hsuchoufu—"Care S. P. M., Hsuchoufu, Ku., China." For Hwaianfu—"Care S. P. M., Hwaianfu, Ku., China." For Sutsien—"Care S. P. M., Sutsien, Ku., China." For Tsing-Kiang-Pu—"Care S. P. M., Tsing-Kiang-Pu, Ku., China." For Haichow—"Care S. P. M., Haichow, Ku., China." For Yencheng—"Care S. P. M., Yencheng, Ku., China."

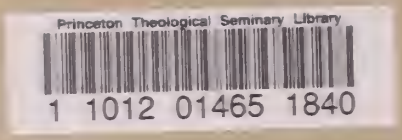
If uncertain, address care Mission Treasurers, 20 Museum Road, Shanghai. Parcels other than samples and books, may all be sent in care of this address.

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—San Angel, D. F. Mexico."



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